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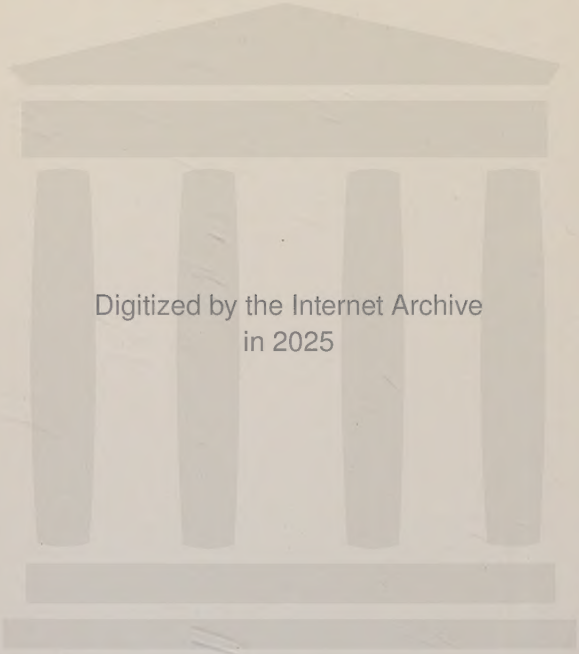

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THE COLE LECTURES FOR 1928
Delivered Before VANDERBILT UNIVERSITY

CHRISTIANITY AND SUCCESS

BY

EDWIN HOLT HUGHES

THE COLE LECTURES

Christianity and Success 1928
By Bishop Edwin Holt Hughes.

Present-Day Dilemmas in Religion 1927
By Charles W. Gilkey, A.M., D.D.

Expanding Horizons 1926
By Cornelius Woelfkin, D.D., LL.D.

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The Universal Elements of the Christian Religion 1905
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EDWIN HOLT HUGHES

BISHOP OF THE METHODIST EPISCOPAL CHURCH AND ONE-TIME PRESIDENT OF DePAUW UNIVERSITY

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To

THE MEMORY OF
A DEAR FRIEND

ROLLA VERNON WATT

WHO IN HIS HEART AND
IN HIS WORK
WAS BOTH CHRISTIAN
AND SUCCESSFUL

THE COLE LECTURES

THE late Colonel E. W. Cole of Nashville, Tennessee, donated to Vanderbilt University the sum of five thousand dollars, afterwards increased by Mrs. E. W. Cole to ten thousand, the design and conditions of which gift are stated as follows:

"The object of this fund is to establish a foundation for a perpetual Lectureship in connection with the School of Religion of the University, to be restricted in its scope to a defense and advocacy of the Christian religion. The lectures shall be delivered at such intervals, from time to time, as shall be deemed best by the Board of Trust; and the particular theme and lecturer will be determined by the Theological Faculty. Said lecture shall always be reduced to writing in full, and the manuscript of the same shall be the property of the University, to be published or disposed of by the Board of Trust at its discretion, the net proceeds arising therefrom to be added to the foundation fund, or otherwise used for the benefit of the School of Religion."

PREFACE

Prior to 1928 the lectures delivered on the Cole Foundation have very largely dealt with the Christian faith as related to the thought, life, and intellectual problems of the day. In the lectures for 1928, Bishop Hughes has carried his study of Christ and the Christian religion into the realm of action and has tested them as applied to the everyday behavior of men. If life is three-fourths conduct, then these lectures have to do with the most vital of all fields of study.

In his lectures on "Christianity and Success," Bishop Hughes has rendered a threefold service. In the first place, he has standardized success in terms of the service rendered to others rather than that of selfish advantage and profit. This revaluation of success is professed to-day in many quarters, but actually practiced in few. To visualize success in the field of service, and make it fascinating in that realm is an exceedingly vital task for our times. If secularism is our greatest menace just now, then we can thank Bishop Hughes for performing a most valuable and constructive piece of service for us in these lectures.

Then, again, Bishop Hughes has revitalized our valuation of the function of Christianity in the life of the world to-day. He has insisted that Christianity must not only function in the realm of personal salvation and individual character, but very

decidedly also as a social force in the building of a social order dominated by brotherhood, justice, peace, and good will toward all. His is a timely and convincing protest against making Christ's gospel "a somewhat abstract faith which deals with the individual in loneliness, rather than with clusters of individuals in their social and commercial relations." He has sought to have the sacredness of the temple invade the market place, but not to let the Church sink into a mere annex to the market. Bishop Hughes has accredited himself as eminently fitted for this strategic task.

Bishop Hughes has also rescued the cross of Christ from being simply a symbol of passive devotion into being once more a symbol of creative achievement. He has made it a symbol of more dynamic value in its motive force than even the dollar mark. This is a startling view of life for some large sections of our present-day world, but it is the gospel that must prevail if we are to be saved from a success that is at once sordid and suicidal.

The faculty of the Vanderbilt School of Religion are indeed thankful to Bishop Hughes for so successfully fulfilling his purpose to "take the American passion for success and bring it both to the test and purification of our Christian faith." It is a sacred privilege to make these very timely lectures available in printed form for a wide circle of thoughtful, open-minded readers.

O. E. BROWN,
Dean Vanderbilt School of Religion.

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INTRODUCTION

SOMETIMES a piece of work is undertaken in the conviction that there is great need for it to be done, and is ended in the hope that some one else, more able and worthy, may bring the work to a deeper and finer completion. I confess that the first statement represents the feeling with which I began the preparation of these lectures, and that the second statement represents the feeling with which I have closed them. For a long time I have believed that some one should take the American passion for Success and bring it both to the test and to the purification of our Christian faith. The work involved in doing this was quite heavier and more involved than I had anticipated. Moreover the treatment kept calling for fine distinctions. At times the Christianity seemed to wipe out the Success, and at other times the Success seemed to attack the Christianity! There was a temptation to convert one of the nouns into an adjective, and so to discuss Christian Success or Successful Christianity! Without question, there are portions of the treatment where one name comes to the front and pushes the other to the rear, even though the careful effort was to keep the two abreast! But I do permit myself, at the close of the writing, the modest feeling that I have at any rate kept the spirit of the book pointing in the right direction.

All reading upon the general subject, and upon allied subjects, reveals two opposite standpoints. One is to the effect that the Christian spirit inevitably defeats success, as success is usually defined; and the other is to the effect that the success of Christianity depends upon its success in defending and promoting success! Even as I write these words I have before me an ample and striking volume by a much advertised economist who comes dangerously near to making the Church an annex to the Market. The Faith is seen largely as a defense and inspiration of economics—a higher form of protective tariff, a loftier method of the open commercial door. Since the Soviet threat loomed out of Russia, certain frightened capitalists have been prone to think of the Church as a guard, and of the preacher as a member of the Coast Patrol! The ports of entry must be watched with care! And what higher value can Christianity have in the crisis than that of saving property rights and preserving the foundations of the present social order? All this is an overstatement, of course; yet it indicates "a state of mind" that a fairly shrewd listener can often detect at the council tables of capitalists or semi-capitalists. To yield to this conception is to destroy the primacy of our faith; and in the very worst sense to make Christ a servant rather than a Lord.

At the other extreme there is a clamor in certain conservative quarters for a return to a somewhat abstract faith which deals with the individual in loneli-

ness rather than with the clusters of individuals in their social and commercial relations. The shibboleth here is for the "pure gospel"—for a program that could, at the most, be called a semi-monasticism. It would be scarcely fair to dismiss this standpoint as really representing an effort to avoid responsibility; for, without question, it has its sincere advocates. But our religion cannot be withdrawn from its field, which is "the world." Inevitably Christianity directly gets its relation to all the forms of legitimate living and working. If its Temple is not to be made a mere annex to the market place, neither is it to be builded so far up in the doubtful spiritual clouds as to lose contact with the actual ways of trade.

To steer between the Scylla and Charybdis of this theme is not always easy; and the best method for so doing is a constant return to the Bible itself—to its practicalities and its idealisms. This return I have often made. Some reader may detect parallelisms between certain discussions in these lectures and some paragraphs in a former volume, "The Bible and Life." But the parallelisms fall quite short of being mere repetitions and were necessary if the present theme was to have a full treatment.

The invitation to deliver the Cole Lectures was accepted by me only with genuine trembling. Professing no power to deal with the subtler backgrounds of theology or sociology, I had a sincere doubt of my adequacy for the responsibility, or of my right to the honor of a place in the distinguished list of lecturers.

My final acceptance came because I thought that perhaps I could be a fair pioneer in discussing a practical matter like Christianity and Success; and, as my mind had for many years been reconnoitering the subject, I essayed to gather some scattered lines of thought within the circle of the theme. The week in which the Lectures were delivered was made truly delightful by the courtesies of Dean Brown and of Dean-Emeritus Tillett, and of Chancellor Kirkland, and I cannot quite feel that the manifold appreciation which the various treatments evoked are to be rated only as tokens of Southern hospitality! If the series was not itself a success, the lecturer could not at all charge this fact against any lack of Christian spirit that made the atmosphere of his Vanderbilt audiences.

Cordially, EDWIN HOLT HUGHES.

Chapter I

THE BIBLICAL STANDARDS OF SUCCESS

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THE BIBLICAL STANDARDS OF SUCCESS

America is located very far from Judea—whether the measurement be in terms of geography, or of custom, or of prevailing standards of life. Indeed, the contrast is often made more broadly, and we affirm vast differences between the Orient and Occident. It is said that the East is given to meditation, contemplation, mysticism; while the West is occupied with objectivity, energy, efficiency. There is even the claim, as made in some of the latest missionary discussions, that when our Christian faith becomes again naturalized in places and among races nearer its birthplace, it will take on quiet inner qualities that will help to balance its present fussy and noisy expressions.

Even though we may feel that the above contrast is overstated, we must still grant that its main contention is somewhat true; and we must likewise admit that our American life is the premier example of an almost fierce activity. A continent as wide and wild as ours could not be subdued solely by rapturous contemplations! It was inevitable that the pioneer characteristic of outward adventure should affect us for long, and should push its influence down into the smoother periods or our national history. Whatever else we may claim to be, we can scarcely assert that

we are a contemplative people. For the most part, our inner goals have been those that were symbolized by outer achievements. Our pilgrimages have been largely economic — over deserts, beyond mountains, across rivers. Our altars have been set by the paths of work. The recluse has been our exceptional, not to say abnormal, character. Thoreau and Lanier, as authors, could never be immensely popular among us, while Emerson with his transcendentalism excites our pride more than he incites our exemplification. Lowell commands us more because he was the poet of big issues, that had their wayside or battle field scope, and could serve as a political as well as a poetical Ambassador. We have had a glimpse of our special revelation in the God mentioned by Christ, "My Father worketh hitherto; and I work." It is just to say that we have understood the Christ that wrought in the Nazareth Carpenter Shop even better than we have understood the One that went into the Nazareth Synagogue. The compulsion of a continent called us to be builders.

Thus something of our emphasis came. The current magazines reveal our major interest. We are in a peculiar way the disciples and apostles of success. Our advertisements appeal to this national mood; unless we halt over them thoughtfully they scarcely excite our amusement. Note these familiar words taken from current publications that are not classed among the vulgar literatures:

No matter how lacking you are in qualities of leadership, no matter how colorless, timid, unsuccessful, and discouraged you may be, I GUARANTEE to so magnetize your personality that your whole life will be completely transformed.

I can give you poise that banishes self-consciousness, charm that makes you irresistibly popular, personal power that will indelibly influence the minds of others and amaze your friends.

I'll make you a fascinating force in social life, a powerful, dynamic, commanding figure in your profession. You'll become more popular, more prosperous, more gloriously successful than you ever dreamed possible!

Or here is another with a similar apppeal to the like motive:

"When my ship comes in," you say, but your smile cannot hide the worry gnawing at your heart—

A fine sea-going vessel you thought that ship of yours when you launched it on the business ocean—

Yet the days and months and years slip by, and though others see their ships ride triumphantly to harbor, still you scan the horizon anxiously for a ship that never quite makes port.

No one's fault, perhaps—but what a misfortune that so many business ships should founder on a hidden reef or a treacherous shoal, when the channels to Success are plainly charted and a chart for every channel is available to every thinking man!

Then we are told how one man increased his income five hundred per cent and another seven hundred per cent; and we are asked the fearsome questions,

Are you letting your ship of fortune drift where it will, or are you charting its course to the Harbor of Success? Are you going to keep on waiting on the shore of life when others have long since brought their ships to harbor? Fill in and mail the coupon now!

Another shrills at us from the page,

> Success is at hand. Why be a failure? One glance at these brilliant pages, and success is yours.

Yet another cries aloud to us,

> Only fifteen minutes a day, and you will be a leader of men.

The call comes in a deeper fashion—to the use of mental tests, to analysis and psycho-analysis; occasionally to a laboratory of self-consciousness that may make for weakness and failure. But back of the total appeal lies the passion for success. Granting all the superficialities and the quackeries that are involved, there still remains a nucleus of legitimacy. Men want to succeed in some real way. Sometimes, too, that motive can be seized for higher purposes. Adoniram Judson as a youth was ambitious beyond measure. Whatever his dream, he was to reach the summit. At last Christ took that passion for success and fitted it into his own plan for world dominion. The ambition remained, only it was transformed and glorified. If, therefore, our land be one whose slogan is Success, is it not a province of our Christian faith to purify that motive and to fill it with God's own purpose? Does the divine voice have aught to say to that eager mood? If our people and our age are on the pinnacle of the Temple with the survey of kingdoms before them, whose word is to win—that of the Tempter or that of Christ?

The discussion of the relation of Christianity to

Success requires audacity; but it should be undertaken in the fear of God. If it be the duty of a saving faith to bring itself to the main characteristic of a race or an age, surely our faith has its mission to the pulsing energy of this new country and new century. But it is necessary at the outset to give a broad definition of what we mean by success. The dictionary does not help us greatly; its standard is not always moral or spiritual. To say that success is "the favorable or prosperous termination of anything attempted" may serve verbal accuracy; but we cannot think that it would stand the test of Christ's school. At any rate, some terms of the definition would need closer definition themselves. What is "favorable"? What is "prosperous"? When does the "termination" come? Taking the words at their usual value, robbers and murderers have succeeded remarkably. Captain Kidd saw the prosperous and favorable termination of many of his attempts. Caiaphas, Pilate, and Herod, in the estimate of their contemporaries, succeeded far better than did the apostles of Christ. A general verdict would probably have been that Barabbas had met success while Jesus had met failure. Evidently, then, the moral clearness of our discussion calls for a deeper definition.

When he is pushed to express the realest and surest view of his mind and heart, the worldly man is not likely to define success in material terms. He will not say that life is an abundance of outward possessions. Even as he will admit that the body is more than rai-

ment, so will he admit than the life is more than meat. The theory of the average man with reference to success is not far wrong. He is not a gross materialist in his opinions, however gross he may appear in his deeds. One would travel far ere one would find a debater who would distinctly aver that success consisted in the sating of animal desires. This brutal conception cannot rise to the dignity of a formulated creed. Theories of success are high and fine. The fault comes in practice. The tug of the coarser forces may defeat our good theory. It is not too much to claim that the Christian theory of success is held by most non-Christians; the Christian practice of success is not so universal! In some ways this situation is not hopeful. There is disturbance in the thought that so many trample on their acknowledged ideals. Still there is this hopeful feature: more than a preliminary skirmish has been won when men admit that our creed of success is right. The world accepts our theory. We have captured its mind. Its heart may be untaken, and its will may be strongly fortified against submission. But, even though we may not say that one-third of the campaign has been won, we can say that genuine headway has been made toward victory.

It is thus evident that a definition that regards the essentials of life, inner as well as outer, will suit the conscience of the age, even if it does not describe its practice. The age really feels that the loss of the life is too big a price to pay for the gaining of the world. In its better moments it asks questions about

the reactions of our achievements. It does inquire: "What is the man doing with his task? Is he rounding it into success?" But it inquires again: "What is the task doing with the man? Is it fashioning him into grace and strength of heart?" These two factors must be worked into our definition. Perhaps we shall not be far astray if we put the definition in this fashion, in an effort to improve and deepen the dictionary form: *Success is the prosperous termination of such attempts as deal with wise and righteous tasks under pure and generous motives and react favorably upon men's bodies, minds, or spirits.*

The word "wise" saves us from the wild idealist who beats the air in a vain exercise. The word "righteous" saves us from the mistaken reformer who would institute changes contrary to the will of God as expressed in man's nature. The phrase "pure and generous motives" saves us from the opportunist who would use good causes to further his own selfish purposes. The idea of a favorable reaction "upon men's bodies, minds, or spirits" saves us from the narrow person who would treat man as if he were a soul without physical needs and intellectual desires. If it be objected that the definition does not provide for those efforts which fail of outward achievement, even though they move toward good ends and under right motives, the reply is that the aim of these lectures is not to comfort men for their failures, but, rather, to inspire men toward real success as judged by proper standards. Jesus could not have been satisfied merely

by the reaction of his work upon himself. No more can we. The aim is to keep and purify the world's definition of success; and the contention will be that in all legitimate endeavor the Christian spirit contributes to success.

II

What has thus far been said could doubtless be justified by an appeal to the general spirit of the Bible. Perhaps we should deal with the case more particularly. When we go to the Old Testament we soon discover that its idea of success included certain elements that were not distinctly spiritual. Sometimes even its heroes seem to be striking a bargain with God. They virtually ask, "What shall be our pay?" Among the patriarchs Jacob was the representative of this spirit. His proposition at Bethel sounds as if most of the angels on the ladder were descending! "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my Father's house in peace; then shall the Lord be my God." If the divine name were not in the last of the sentence, we should look about expecting to see a market place rather than a house of God.

We grant at once that this is an exceptional illustration; and we know well that it does not show the final chapter in the life of the third patriarch. Jacob came to Jabbok as well as to Bethel. The angels in the first experience did not get near enough to wrestle with

Jacob; in the second experience, whatever may have been the outer accompaniment, the one angel drew near enough to do some work! Out of the night-long agony the patriarch came to a more spiritual conception of life. In other parts of the Old Testament records there are likewise suggestions that are more than hints of the higher view. The Hebrews found out that it was possible to have fatness of outward life and leanness of spirit. Yet, somehow, the history of their leaders and heroes gave itself readily to the thought that piety was materially profitable. Abraham goes out into an unknown country, but he becomes rich. Joseph is sent into slavery, but he becomes prime minister. Moses endures affliction with the people of God, but he bears a charmed life even amid the wilderness wanderings. Daniel goes into captivity and keeps his Hebrew conscience, but he passes on to royal favor and to princely influence. There are juniper trees, and flights, and hidings, and even martyrdoms in the Old Testament; but there is also a drift that seems to say: "Piety pays material dividends. Godliness is commercially profitable." Hence there is a command: "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed."

Now, we see clearly that when a motive of this sort becomes primary, piety really ceases to be piety. There must have been a relic of this conception clinging to Peter when he said: "Lord, we have left all and followed thee. What shall we have therefor?" The difference between the Old Testament and the

New Testament is most marked in this respect. The New Testament heroes do not fare well materially. Their pay is not in earthly coin. The progressive element in revelation and the increased spirituality of the idea of God's kingdom are seen in several ways as we contrast the two portions of the Bible; but this contrast is one of the plainest: in the New Testament the material motive for piety shrinks into its proper proportion. In the one dispensation men are often represented as following God and receiving houses and lands and cattle, starting out leaning on a solitary staff, coming back with bands many and rich. In the other dispensation men are represented as leaving houses and lands and friends in order that they may follow God's Son. The contrast is overstated here, and yet it points toward a fact.

Indeed, the Old Testament itself recognizes this defect. The book of Job, with its colossal debate, sought to remove the idea that suffering and poverty were necessarily the result of sin. We hear the patriarch of Uz as he stoutly contends with his three friends that his troubles have not come upon him as a punishment for his sins. The tester had offered the insinuation, "Doth Job fear God for naught?" It was an intimation that Job had found piety materially and physically profitable, and that he was serving God for the wages of comfort and health and wealth. When the fearful test comes Job will not admit that his sorrows are the signs of his sins. The ash heap does not lure him to a false confession either about himself or

about God. He passes on through the fearful stages of disaster, refusing to utter a falsehood concerning himself or concerning his Maker. A wrong idea of the relation of piety to health and prosperity must have been very prevalent, for that alone explains the need of such a book as the pathetic drama of Job. The writer himself did not quite escape from the current conception, for he ends the story by showing Job richer than ever, in lands and cattle and children. Yet he has made his main point and has touched one of the weakest points in the ancient conception of piety. Suffering is not always the result of sin; outer failure does not prove a lack of personal integrity.

That mistaken notion reappears in the New Testament; but it reappears only to be gently condemned. Even the disciples were tinctured with it, as might have been expected from their training. Seeing the man that was blind from his birth, they asked: "Master, who did sin, this man, or his parents, that he was born blind?" It was an ancient shadow falling in the presence of the Light of the World. The Light at once smote the shadow. "Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him." For our present purpose this incident is valuable as showing that Christ did not deem suffering a divine penalty. That one word is a splendid supplement to the book of Job. It drives crushing suspicion from the world. Undoubtedly suffering is often the result of sin; but there are, to say the least, enough sinners who do not

appear to suffer and enough saints who do suffer to make us very charitable in our judgments. The comforters of Job would have been wise enough to keep quiet for more than seven days and nights, and then would not have bungled their task so dreadfully if they had lived under the influence of the dispensation of Christ.

III

But the New Testament gives us even more positive and living refutations of the Hebrew conception of suffering as a sure evidence of personal sin. The careers of the disciples illustrate the deeper and more spiritual idea of success. Judged by any of the usual standards, save that of lasting fame, these men failed. Jesus foretold their worldly failure. He prophesied beatings, exiles, deaths, for them; and his prophecies were fulfilled. He promised them tribulation; and he kept his promise. The most of them walked the way of martyrdom. Stephen's blood was the beginning of a red, pathetic path that stretched along apostolic ways. Yet who declares that the apostles failed? We sing of them:

> "They climbed the steep ascent to heaven
> Through peril, toil, and pain!
> O God, to us may grace be given
> To follow in their train!"

We feel the glory of their success. We may doubt whether we would be able to gain such deep and lasting success ourselves. The price impresses us as being tragic. But we know that the disciples succeeded.

Here again the New Testament puts a spiritual quality into the idea of success.

The greatest tribute of the New Testament to this spiritual conception of success still remains to be noted. Years ago in a social meeting of a Church certain good people overemphasized the idea that piety contributed to prosperity, while others were led to wondering why the righteous did not always flourish like the green bay tree! Some hinted that the difficulty lay in a lack of faith and righteousness. But the leader closed the session with remarks like these: "There lived long ago One who said, 'I do always the things that please the Father.' 'Which of you convinceth me of sin?' He has been called not only the Best Man that ever lived, but the One Perfect Man in all the world's history. He said, 'The foxes have holes; the birds of the air have nests; but the Son of man hath not where to lay his head.' He walked the way of opposition and misunderstanding. When in what should have been the flower of young manhood he died upon a cross between two thieves. With the life of Christ before us we should be careful ere we give the impression that righteousness surely leads to worldly prosperity, or that the lack of such prosperity is an indication of faithlessness and sin."

All this does not mean that Jesus failed. In very truth, it means the opposite. He answered the great purpose of his life. He had his colossal ambition, the most colossal that ever visited mind and heart—to win the world to himself. He is still on the way to

realizing that ambition. The glorious story cannot yet be written in its fullness. He shall not fail nor be discouraged till he hath set judgment in the earth. He walked the way of apparent failure that led to real success. The Biblical standard cannot omit the career which beginning with a Manger ended with a Cross—a career that so impresses men that it claims the glory which was with the Father before the world began, and which shall be with him throughout all the eternities.

IV

There is, also, a Biblical standard of success revealed in a large and significant emphasis of both the Old Testament and the New Testament. There are immense areas of meaning revealed in an early question of the Bible, "Shall not the Judge of all the earth do right?" Duly all other questions must come back to the test of this fundamental question as to the divine integrity. We may not always agree with the Scriptural interpretations of righteousness, but we cannot fail to agree with its contention for the thing itself. Demanding a God of integrity, it seemed to be seeking men of integrity. It is often pointed out that the sacred writers do not palliate the sins of their heroes. They do not gloss their characters with excuses, nor protect them by concealing their faults. The Bible is a frank and outspoken book. Abraham's lie to Pharaoh, Saul's insane jealousy of David, Moses' anger before the smitten rock, David's adultery

and his murder of Uriah—all these stories are entered in the mournful records.

In the New Testament the same fact appears, and in reference to some of its leading characters. Peter's denial of Christ, and his surrender of the broad principle revealed to him in the housetop vision; John's anger at the Samaritan villagers, and his ambition for a high seat in a spectacular kingdom; Paul's quarrel with Barnabas, and their consequent separation—these and other recorded frailties show that the New Testament is only the more nearly ideal because it is so truthfully real. The favorite sons of the New Testament are not its favored sons. There is a noble impartiality in its pages. One is often impressed in reading the biographies of men like Carlyle, Poe, Byron, and Burns that their biographies condone their mighty faults. But the Bible gives us no such an impression; its heroes are not shielded nor excused. The Bible insists on integrity.

Nor is it content with mere outer righteousness. It has small patience with conventional morality as such. Sabbaths, new moons, and sacrifices do not count unless they are observed by genuine spirits. Fragrant incense is a stench unless the altar of the heart is pure. The Old Testament may describe a ritualistic age, yet its clear word is, "Bring no more vain oblations." The New Testament takes the same lesson farther and impresses it the more. Jesus burns his way through his invective against unreal men as represented by certain scribes and Pharisees. He called

for "truth in the inward parts." Men speak now about a revival of reality. Such a revival is a return to the Bible. The Book is patient with many transgressors, but it is a flaming fire against hypocrisy.

This is its lesson on the human side; but the lesson reaches back to God and finds its reason and its example in him. The Bible reveals a *holy God.* Infinite integrity is on the throne. The righteous Lord loveth righteousness. His word is: "Be ye holy; for I the Lord your God am holy." The gods of the nations might riot in lasciviousness, jealousy, drunkenness. Not so the God of the Bible! He entered into fellowship with men without entering into fellowship with their wickedness. Some have criticized the Bible as being "anthropomorphic"—that is, for describing God under the form of man. There are two replies to this criticism: One is that the revelation of God must come to us in terms that suit our understanding; another is that the anthropomorphism of the Bible does not descend into evil. God walks in the garden in the cool of the day; but he is there to demand righteousness. He appoints the angel with the flaming sword as his servant.

This integrity of God is not often considered in its relation to his government of the world. It may sound irreverent to say that God's integrity is necessary to his success, yet a truth lies in this bungling expression. Origen, the old theologian, made a point akin to this. He was answering the objection that God could not be omnipotent since he could not do

wrong; and he contended that God could not do wrong because he was omnipotent. This means, of course, that sin is a weakness; in God it would be infinite weakness. How would we feel about the final success of God in the management of the universe if we were compelled to doubt his integrity of character? If finite free agents who go wrong rob the world of so much of its charm, and mar its beauty with its slums, whether palatial or sordid, how soon would an evil and infinite free agent drive the universe to destruction! The more we think of it, the more will we feel that the success of the world is bound up with the integrity of God. The far-off event "toward which the whole creation moves" is "divine" because it depends upon the divine integrity of character as well as of power. Origen was exactly right. Sin in God would be the final and fatal weakness, both for God and for the success of his world-plan. The poet's much-quoted words give the only assurance of the world's success:

"I see the wrong that round me lies;
I feel the guilt within.
I hear, mid groans and travail cries,
The world confess its sin.
Yet in the maddening maze of things,
And tossed by storm and flood,
To one fixed stake my spirit clings:
I know that God is good."

The world does confess its sin. If God should be put among the confessors, the "fixed stake" would be broken, and the world would drift on to confusion and failure. The moral attribute of holiness, con-

sidered apart from the perfect balance of the Divine Being, is not all there is of God; but that attribute is necessary to insure God's success in the infinite plans of his government.

We now have these two great facts: that the Christian ideal puts ceaseless stress upon personal integrity; and that the integrity of God is more than a high example; it is necessary to any assurance of a successful outcome for the world. This brings integrity, as demanded by the Christian ideal, into close relation with any proper idea of success. It surely falls in with the definition of success already given, as "the prosperous termination of such attempts as deal with wise and righteous tasks under pure and generous motives and react favorably upon men's bodies, minds, or spirits." This definition calls for integrity—for "righteous tasks" and "pure motives." If we cannot imagine that God would succeed in his stupendous purposes unless He were righteous, it will be difficult for us to imagine that men are not aided in their smaller purposes by a righteousness like unto his.

It is just here that we come upon opposite views. Sometimes we are told that men cannot succeed in business or politics unless they compromise their integrity. Let us observe, however, that a man never proclaims this view as a personal advertisement. The man who succeeds must have the reality or the counterfeit of integrity. The tricky merchant hides his tricks; the dishonest politician does not proclaim his dishonesties on the stump. The thief poses as an

honest man; the traitor pretends to be a patriot; the known quack does not have a crowded office; the known pettifogger does not go to the supreme bench; the known rascal is not in demand for respectable and remunerative positions. There is no normal line of work in which unrighteousness is an asset. The world demands integrity in its servants; it offers no tributes or premiums to the wicked and deceitful, known to be such. It is often mistaken in its estimates of men; it is never mistaken in the insistence that moral confidence is necessary in order to secure its most essential honors and awards.

The exceptions to this rule are more apparent than real. Thieves insist on a "square division" of the spoils. The leader of the freebooters directly lost his headship unless he dealt fairly with his followers. In any long run the power of a life must depend upon the confidence that it inspires in a certain constituency. The followers scatter when they no longer trust their leader. Boulanger, Parnell, Breckinridge—these names all tell the same tale. The political boss who is dishonest with the public keeps his power only by being honest with the inner circle of his henchmen. "He never betrays a friend" was said of each of two of the most corrupt political bosses of modern times. Therein lay the secret of their strength. The known boss cannot often win a popular election: he must select a candidate whom the people trust. He knows that moral confidence is necessary to success. Hence, he keeps the confidence of his nearer constituency of

workers and choses a candidate who can command the confidence of the wider constituency of voters. The policy of the so-called boss is itself a tribute to the fact that a reputation for integrity is necessary to success.

In harmony with this principle, the corruptionist always seeks to discredit the integrity of the reformer. If he can do that, he destroys the reformer's success. A celebrated crusader against civic iniquity once said that no man should become the leader of a great reform unless his own personal career could stand the closest inspection. He well knew that the wicked would search the reformer's past, eager to find the record of a moral fault. Failing in this, the corruptionist will question the reformer's motive. His one aim is to destroy the confidence of the people in the reformer. That being done, he well knows that the reformer will fail. Thus do we come upon many evidences that integrity is related to success. Their rock is not as our rock, our enemies themselves being judges.

But if the possession of integrity has a public bearing, it has likewise a personal point. The known lack of integrity weakens public confidence; and when the lack is known only to oneself it weakens self-confidence. The man who is not sure of his own integrity feels power going from him not to return. When the poet makes his character say,

> "My strength is as the strength of ten,
> Because my heart is pure,"

he is dealing with a moral fact. The longer the integrity has stood the tests, the greater are the deposits of power which it has made in the personal life. He is once-armored who has ability; he is twice-armored who has ability and experience, and he is thrice-armored who has ability, experience, and integrity. There is steady power in the thought that the fullest revelations would not bring shame upon our lives. Sometimes the motorman "turns on the light" in order to find out whether there is power enough to carry the car over a place of danger. Herein is a parable.

The unrighteous heart ever tends to come to unrighteous expression; the bitter fountain sends forth bitter waters. Once the unrighteous thing has been done, the poise of life is disturbed. A famous lecturer once said that one trouble with a lie was that you had to keep returning to it "to find out how it was getting along." The journeys back to a lie are troublesome. Of course, the same general statement holds good with reference to any form of unrighteousness. Wickedness jostles life; it shakes it into uneasiness. If the evil man comes to the point where he does "not care," the moral paralysis is a part of his penalty, even as it is likewise the fair assurance that he will lose his caution and place himself beneath deserved wrath. Doubtless we underestimate the moral sufferings of many men who indulge in crooked devices. A trusted but dishonest clerk once confessed that for months every ring of his doorbell and every footfall upon the front pavement had brought him terror; that each

morning the faces of his employers and fellow clerks were uneasily scanned for a look of suspicion; that often his hand trembled over his books and the figures blurred before his furtive eyes; and that it was a relief when the crisis of arrest came at last. A man under such circumstances cannot work at his best. Evil weakens life; it destroys peace and poise. Judas' silver loses its glitter; it burns the palm; it lures on to Aceldama, the "field of blood."

It is significant that the last few years have seen so many cases of "capital punishment" where neither the gallows nor the electric chair was brought into use. Scandals came to light. Men gathered the terrible fruits of their misdeeds. Apples of gold turned to apples of ashes. Read the stories of the old insurance scandals and of the later Statehouse thieving. Conscience and worry become executioners. In some cases, doubtless, long uneasiness had undermined health so that the final pang of exposure found the men without reserves of strength. If we could summon the throngs of thieves from the past, many of them would declare that the lack of integrity was the lack both of peace and of success, while the hoarse denial of the hopelessly degraded would itself be a warning against the dishonesties that inevitably disintegrate the poise and power of life.

Considering the Bible as a fairly unified account of the life of a people who moved under the sense of the one God, we find it correcting its own definitions of success, even as we find it modifying our own inade-

quate conceptions. It moves steadily toward the inward life with the insistence that whatever degrades the soul is failure, and that whatever elevates the heart is success. Its heroes are Abraham, and not Lot; Elijah, and not Gehazi; John, and not Judas; Barnabas, and not Simon Magus; St. Paul, and not Agrippa. At last it puts us face to face with One who routs all idolatry of materialism and enthrones himself as Servant and Redeemer so that by his grace we may judge our petty and temporal achievements by the standards of Him to whom belong the Kingdom, and the Power, and the Glory, forever Amen.

Chapter II

THE PERSONAL TRINITY OF SUCCESS

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Lord Tennyson in his poem "Œnone" has two lines that are better known than is their context. One of his characters says:

> "Self-reverence, self-knowledge, self-control—
> These three lead life to sovereign power."

These lines are sometimes quoted as giving the three ingredients which combine in the personal life to make success. Yet we may not presume that the poetic list was meant to be exhaustive. Doubtless we could all think of other qualities that would add to this triple classification. Particularly would we think that the words make too much of the self-side of power and not enough of the relative side. None the less the poet's insight is in the direction of truth, and we do wisely to consider the relation of self-reverence, self-knowledge, and self-control to the genuine success of life.

I

In our first consideration the suggestion of self-reverence carries with it a sense of shock. If it does not seem to imply an approach to self-idolatry, it does, at least, suggest personal egotism. Reverence, we may say, belongs to God, not to limited and sinful man. Positivism under August Comte may erect a

statue representing collective humanity as the symbol of worship; but Christianity reserves worship for the High and Holy One that inhabiteth eternity. We need not, however, quarrel about words. There is a difference between worship and reverence, and there is a difference between self-reverence and self-conceit.

Our present contention centers itself on two points. The first is that the Biblical revelation which culminates in Christ makes for a high estimate of oneself. The second is that this high estimate of self is an element of power. It follows naturally that, in so far, the Christian spirit contributes to success. Christianity has sometimes been accused of making light of humanity. In certain of its phases and emphases it has appeared with a "worm-of-the-dust" doctrine of man. Its theory of the fall, it is contended, does not add to human dignity. If one has fallen far, the presumption is that one is low-down. The scriptural insistence on humility looks, also, like a practical enforcing of this depreciating theory of man. The critic of Christianity may say that a book which represents man as having fallen from the high estate, and as still in need of cultivating humility of spirit and lowliness of mind ere he can reach the truth about himself, can scarcely claim to be man's teacher of self-reverence.

But let us note that this objection takes one doctrine of the Bible and one law of the kingdom and treats them as if they gave us the total Biblical lesson about man. Fragments of the Scripture may not compli-

ment humanity; but the completeness of Scripture constitutes a wonderful tribute. The early chapters in Genesis represent him as the crowning feature of creation. Not content with this, they give him the trade-mark of the Infinite. "So God created man in his own image; in the image of God created he him." Double emphasis was put on this ennobling fact. The lesson of man's likeness to God was underscored. He was given dominion over all the earth, its material and animal products. The early chapters of Holy Writ place man on a high throne, and in his hand they put a scepter of rule. He was made a king unto God.

This general teaching was reiterated and reënforced in one of the familiar Psalms. Asking the question, "What is man, that thou art mindful of him?" the writer frames a reply which shocked the Jewish translators and led them to soften the meaning. The heavens were great; the moon and the stars were marvelous; but the vastness and brightness of God's other works did not deter the psalmist from bringing his ringing tribute to man: "Thou hast made him but little lower *than God;* and crownest him with glory and honor." The Jewish scribes changed "God" to "angels," lest they should seem guilty of sacrilege; but their timidity did not do away with the ancient meaning. The Old Testament often finds fault with man's conduct, and it frequently gives us language of self-abasement that fits the mood of penitence, but the drift of the teaching exalts man. For every human soul it has a long lesson in self-reverence.

The New Testament makes the same lesson concrete and appealing. Think of the meaning of its main facts in this respect. God sent his Son into the world. Why? To teach and save man! Was man worth such a price? God thought he was. The divine answer to the question, "What is the value of man?" is seen in the incarnation and the atonement. Usually we have made the death of Christ the tragic evidence of sin. We have represented watchers at the cross as singing, "Gazing thus, our sins we see." Why would it not be well to phrase it also, "Gazing thus, our worth we see"? It may indeed be said that no man knows his real worth until he comes to Calvary. The greatest tribute ever paid to man was paid in the death of Christ. It is God's most emphatic estimate of the worth of man. The final answer to the slander which declares that Christianity minifies humanity is the cross.

Nor does the scriptural demand for humility destroy this relation. It is true that many persons get a distorted idea of humility. Their language takes on the final vocabulary of abasement. Sometimes it sounds almost as if they thought that the worse they regarded themselves the better they actually were! We feel at once that something is wrong with this thought. Humility does not consist in telling falsehoods about oneself. The spirit of humility must be the spirit of essential truth; it must grow out of a recognition of spiritual facts. A lie never leads to the kingdom of truth and grace. Uriah Heep is far

from the Christian spirit; he represents, in fact, its precise opposite. His studied attitude was a falsehood; and he wore the "false hood" in order to conceal rather than to reveal the face of his soul.

We never understand the Christian meaning of humility until we join it with the Christian standard. That standard is infinite holiness. "Be ye holy; for I, the Lord your God, am holy," is its command and its warrant. When Isaiah sees God in the temple he cries out: "Woe is me; for I am undone." He said and felt this *because* he had the vision of God. The difference between the Pharisee and the publican in the Saviour's parable was a difference of standard. The Pharisee compared himself with "other men"—extortioners and adulterers. It was natural that he should feel complacent. The publican, on the other hand, contrasted himself with God. His thought went where his gaze could not go, up to the light of God's countenance. In that pure light he saw himself a "sinner" who needed mercy. All this gives us the truer idea of humility—which is nothing more nor less than the mood of man when he tests himself by the divine holiness. In a sense this very process of testing is a credit to man. Walt Whitman may say that he likes the beasts because "they do not whine about their sins." The beasts have no mood of penitence because they can appreciate no high standard, just as some one has well said that they do not talk because they have nothing to say! Man's very humility, rightly interpreted, is a reason for self-reverence;

it is the evidence that he can give heed to the infinite call.

We may justly claim that this hasty view of the Christian doctrine of man enforces the contention that this doctrine contributes to a proper self-reverence. Tennyson being right in declaring that self-reverence leads life to sovereign power, we are right in declaring that this phase of the Christian spirit is an ally of genuine success. Yet we may not content ourselves with this theoretical putting of the case. We must search for some actual instances in which the principle has been illustrated in real life.

The Bible gives us the national illustration. The Jewish people, feeling that they were chosen of God for a divine mission, naturally had a high estimate of themselves. It puts it none too strongly to say that in their best periods they reverenced themselves because they felt that they represented the divine purpose. If we study their history, we shall see that their national success came when they worked under the sense of this vast compliment, and that their national declines came when they abandoned this sense. The prophets saw this clearly, and they warned the people in vigorous tones. The Jews lost their country and went wailing into the Babylonian captivity because they had previously lost the immense respect that they owed to themselves as the peculiar people of God.

The modern application is equally plain. We do not really believe that wicked nations to-day are on the road to greatness. Finding a country where human

life is held lightly and where oppression runs riot, the Hebrew prophet stands up within us and foretells disaster. We know that "righteousness exalteth a nation," and we know that sin is more than a reproach to any people—it is the undoing of the people. Even beyond this, our thought of national success becomes related to the nation's own conception of individual life. If it is sacrificing children to the gods of gold, if it offers women upon the altars of a cruel social system, if it starves some men in order that it may gorge other men with surpluses, we feel certain of its ultimate failure. In the last analysis, even national success must depend upon the reverence which the nation entertains for the individual citizen, upon the effort which it makes to develop all of its people into the most righteous and useful type of life.

The Old Testament gives us likewise a rather striking individual illustration of the same point. The most noticeable thing about Nehemiah is the way in which he was saved to success in a great work by a certain self-respect. When it was suggested to him that he flee from the enemy into the temple he replied: "Should such a man as I flee? And who is there that, being as I am, would go into the temple to save his life? I will not go in." This represented Nehemiah's attitude toward himself. He reverenced himself too greatly to play the coward. Another incident showed the like attitude toward his work. He was engaged in rebuilding the walls of his beloved city. The messengers of Sanballat came with a request that he come

down into the plain for a parley with their chief. Nehemiah sends back the answer, "I am doing a great work, and I cannot come down." The self-reverence that had kept him from being a coward likewise kept him from being a trifler. In due season he accomplished his mighty undertaking and made his name honored in Jewish annals. Here, truly, was a case where self-reverence led life to "sovereign power."

How many lives have been blighted for lack of self-reverence! It is a cure for the coarser sins of life. No man who really reverences himself will soil his lips with profanity or scald the temple of the Holy Ghost with rum. Self-reverence is a protection against the foes that weaken life; it is likewise a defense against the foes that cheapen the meaning of life. Reinhold Niebuhr's contention in his recent book, "Does Civilization Need Religion?" is that an utterly central thing in Christianity is its doctrine of personality, and that no national development can come to its best save under the power of that essential truth. By that same token every man carries in his own nature a portable argument for the highest things. The "image of God" cannot afford to devote itself to trivialities. The preventions of an almost infinite self-respect begin their work. The sanctions of a personal glory, which makes the disciples minor lights of the world, even as their Master was *the* Light of the World, tend to exalt all motive and to dignify all labor. Those who deeply hold this Biblical view of their own immortal natures carry within themselves the deepest as-

sets for success. All legitimate departments of the world's work will feel the inspiration of this view; all illegitimate departments will call in vain for recruits from that region where Christ is King. St. Paul's word was one of everlasting truth: "The whole creation groaneth and travaileth together until now, waiting for the revealing" of those who know themselves as the sons and daughters of God.

II

Over the old Greek Temple the passer-by saw the motto, "Know thyself." But it is by no means easy for man to make himself a mirror for himself. Self-knowledge is one of the most difficult forms of knowledge—partly because man is his own nearest neighbor, and partly because man is prone to be partial toward himself. Yet there may be a degrading conception, also. Schopenhauer, it is said, once ran into a man on the street. The man was angry with the philosopher and asked his, viciously: "Who are you anyway?" Schopenhauer was much more in the habit of looking within than without, and he was himself stunned a little by the collision with the other man. So he replied, vaguely: "Who am I? How I wish I knew!" Now, Schopenhauer was the philosopher of pessimism. He went even so far as to think that the best end for the world would be for all men to commit suicide and so to end the woeful tragedy of life. If it was a success to be the apostle of dark thoughts, then his is one of the glowing names of history. But

probably few men would declare that Schopenhauer was a success. Conceited, sometimes immoral, superstitious, sour, he heaped his errors up into an infamous system until they cast only a shadow upon the life of the world.

Perhaps the trouble was that the philosopher did *not* know himself, though it would be easy enough to become jocular by saying that the reason he despaired of the rest of the world was because he did not know himself so well! He never had the self-revelation that came to Isaiah in the temple, or the radiant light that for a time on the Damascus road blinded Saul to the rest of the world in order that it might fully reveal himself to himself. These two men had their hour of self-reproach; but that hour was but the beginning of the larger and better life. In truth, it is characteristic of conceit that it doubts the value of other people. A superficial overestimation of oneself is quite likely to issue into a jeremiad against humanity, just as a virtual underestimation of oneself is quite likely to issue into contempt for humanity. There is a middle ground here, somewhere between the two extremes, a wholesome spot that makes for sanity and truth.

And it is a mark of the gospel that it does not minister to either egotism or depreciation, while still ministering to a knowledge of oneself. The Bible is a mirror; but it casts back to us the images of neither angels nor devils, but just simply of men. A great writer said that he knew the Bible was inspired because it found him in so many ways. He meant, of

course, that the study of the Scriptures was in a sense a study of himself. He found out from its pages what he was, in nature and in possibility. The Book offers a revelation of God, and a revelation of man also. How often does the successful preacher have his hearers say to him, "You preached about me to-day!" This remark comes most surely after he has presented the deepest lessons of the Bible. It was said of Christ that by him the thoughts of many hearts should be revealed! Often these thoughts are revealed to the very people who have them. We turn from the study of his life, each saying: "I see myself as I am."

Yet the Bible encourages introspection without encouraging its dangers. It is not a morbid Book, and it does not foster morbidness. Somehow its revelation of self is followed by a revelation of work and duty. Isaiah sees himself in the temple's blazing light, yet he is soon saying: "Here am I; send me." Paul sees himself by the brightness that was above the noontide, yet he cries out: "What wilt thou have me to do?" The Bible of God, like the outer world of God's making, balances the centripetal and centrifugal forces. The same apostle who writes, "Take heed to thyself," writes likewise, "Do good unto all men." A whole Bible has never promoted monasticism. Its Moseses and John the Baptists and Pauls always come out of the deserts and wildernesses of contemplation in order that they may walk the roads of activity. It never leaves men dissecting their own hearts, turning over their own moods, feeling their spiritual pulses, or even

devoting themselves wholly to the culturing and saving of their own souls. The men who followed Christ went with him through an open-air hospital and walked the streets of woe where mercy's touch was needed most. The desert in the experience of Jesus was only a preparation for his public ministry. He did not invite his followers to a cloistered life. He revealed men to themselves that they might reveal love to other men. Self-examination led to self-knowledge; self-knowledge led to self-dedication. The closet door opened toward the street.

Without question, one of the great needs of man is that he shall be shown to himself; and this need is as difficult as it is great. It is a curious thing to say that no man has ever seen his own face. He has seen reflections that may be perfect mirrorings of the original; but they are only reflections. The eyes cannot see themselves because they are so close to themselves! In all this there is a parable. It is relatively as hard for a man to see himself intellectually or spiritually as it is for his eyes to see his face or to see themselves. It was a creeping incident that led Robert Burns to write his oft-quoted lines:

> "O wad some power the giftie gie us
> To see oursels as ithers see us!
> It wad frae monie a blunder free us,
> And foolish notion."

But perhaps the lady in the church, all unmindful that a louse was crawling on her fine bonnet, was equally ignorant of some far more humiliating facts about

herself. Anyhow, the poet makes the event carry the wider and deeper lesson. The fact that we use the lines so frequently is a testimony that we do not know ourselves intimately. We are often astonished that what seems perfectly apparent to others is hidden from a man himself. They say that love is blind; and there is no love that is blinder than the wrong kind of self-love.

Now, there are many thousands who would say from experience that the gospel is a self-revealer. The first law of Christ's spiritual kingdom is repentance; and surely this is a form of self-revelation. When the Spirit shows the man the truth about himself the man ceases to be self-deceived. "Thou hast set our iniquities before thee, our secret sins in the light of thy countenance." That light destroys complacency; that standard tears down conceit. Under such influences men may use extreme language of self-reproach, but that language is far nearer the truth than any word of boasting. It may indeed appear unreal to the unawakened man because he is so distant from the true mood. There are various definitions of repentance, various because the thing for which repentance stands has some reference to complete life; but this definition approaches the fact: Repentance is finding out the exact truth about oneself. Hence it may be said that the Christian life begins by giving us more accurate self-knowledge.

But if this were all, the result would be paralysis. The greatest of the prophets spoke truly when, in his

moment of self-revealing, he cried out, "I am undone." Repentance in itself is an undoer. It needs a supplement; and in God's economy the supplement is given. The sorrow of repentance passes on into the joy of faith. And is not faith another form of self-knowledge? If repentance is a knowledge of one's condition, faith is a revelation of one's possibilities. We weary of what we are in order that we may be wooed by what we shall be. The religious process shows every man two pictures of himself—the picture of the man that is, and the picture of the man that may be. There are thus two forms of self-knowledge.

It is interesting to see how these two forms were evoked in Christ's actual working with men. The cases of John and Peter will serve again as illustrations. Christ knew them at once, and he gave them the benefit of his knowledge of them. He said to John, "Thou art Boanerges, a son of thunder." He said to Peter, "Thou art Simon, shifting sand; but I will make of you a rock." These were his frank estimates of the human material that these men brought to him. The character of Peter is much better understood than is that of John. The phrase, "the disciple whom Jesus loved," is calculated to deceive us. Even the portraits of John do not often make us think of "thunder," nor yet of the lightning that he wished to call down upon the Samaritan villagers who were not hospitable to his Lord. There are two points to be noted. The first is that Christ gave to each man a name that was a revelation of self, as self then was.

The second is that Christ endeavored to make each man know himself as he should be when his own grace had done its work. In both of these senses the presence of Christ was like a searchlight. The woman at the well rushed back to her companions to say, "Come, see a man that told me all things that ever I did." When Christ came into his house Zaccheus had his self-revelation and began to speak of making good his frauds. Perhaps up to that moment his conscience had not been troubling him.

For it is a singular thing that the word "conscience" is a direct transfer into our English language from the Latin of a word that really means "self-knowledge." As Christ stirs the "conscience" of a man, he is simply giving the man fuller glimpses of the man himself. The soul gets acquainted with the soul. The Christian religion cultivates great frankness in dealing with oneself; it turns the X-ray back upon the heart and bids each searcher of himself to deal faithfully with the inner revelation. Any fair study of the Bible, and particularly of Christ's teaching, will show that the Christian religion makes for a frank and true recognition of oneself, of one's condition and of one's possibilities.

It remains to make the application of all this to legitimate forms of worldly success. If these lessons of the soul are carried downward, they are certain to do beneficient work in the regions that are good, even though they are lower. Evidently, two things that make for success are a knowledge of one's limitations

and a knowledge of one's possibilities. The Christian ideal calls upon men to meet both of these tests of success—to be true to the realm of our present powers, and to increase those powers constantly. The parables of Christ can nearly all be fitted into one or the other of these principles. The parables of the sower, the ten virgins, the talents, the pounds, and several others belong in the first class, while the parables of the mustard seed, the hidden treasure, the lost sheep, the importunate widow, and several others belong in the second class. Over and again Jesus virtually says: "Be true to your present powers, whether they be represented by ten talents , or five, or one." And over and again Jesus says: "Remember your possibilities. Be sure that there is a hidden treasure in yourself." Business men would certainly have difficulty in framing two better rules for success than are given in these lower applications of the parables of Jesus.

In addition to this, the Christian ideal is a minister to real seriousness. "Whatsoever thy hand findeth to do, do it with thy might" is one of its practical keynotes. Mrs. Browning writes in "Aurora Leigh":

> "I'd rather dance at fairs on tight ropes
> Till the babies dropped their gingerbread for very joy,
> Than shift the types for tolerable verse—
> Intolerable to those who act and suffer.
> Better far pursue a frivolous trade by serious means
> Than a sublime art frivolously."

Happily we are not driven to either extreme. Under the pressure of a Christian purpose all work becomes

great, and all work may be followed seriously. The Scriptures lay ceaseless stress on simple faithfulness. Is not this what every righteous employer wants? He feels that skill without integrity will not suffice. It is the moral life that empowers all power. Faithfulness is precisely the use of our known powers out to their proper limits, the staying by our tasks until they are completed by our very best workmanship. Even the world's market places wait eagerly for such faithful servants.

Recently the chaplain of a State's prison has said that the average criminal is willing to undertake almost any work. He will say that he is a good bookkeeper when he cannot add the simplest column of figures. He will often undertake stenography when shorthand writing is not in his equipment. He becomes brazen in the presence of the impossible, unaware of his own limits of power, or else unworthily relying upon angels to bear him up when he recklessly casts himself down and refuses to use the provided stairway! His self-ignorance leads on to self-destruction, even as his self-knowledge would lead on to self-dedication and so to a measure of success.

III

We have discussed both self-reverence and self-knowledge as products of the Christian faith and life and as producers of success. We now discuss self-control in the same two aspects.

If one were to tell us that the Bible is primarily a

revelation of God, we should not expect that its pages would teem with exhortations to man to control himself. We might look for the doctrine of divine sovereignty, but we would scarcely look for an insistent doctrine of human sovereignty. But the Bible seems be free from that mighty debate that has engaged the theologians of many centuries. It contains no epistle of Calvin, no Epistle of Arminius! It asserts God's control without making man a machine; and it asserts man's control without making a God a helpless protester. It gives us the impression that God has expressed a part of the sovereignty of his infinite realm by giving man a piece of sovereignty in the finite realm. It insists that many things are kept in the hands of God; yet it leaves in the center of man's moral nature a field of freedom. While asking the question, "Which of you by taking thought can add one cubit to his stature?" and so implying that God sets bodily limitations, or, if you prefer a new rendering, calendar limitations, it still reminds men that their bodies are the temples of the Holy Ghost and commands them to pure uses.

These two lines of divine sovereignty and human freedom may be traced throughout the Bible, and in its pages they live in peace. The main point now is that the Holy Book recognizes a province in which self-control is possible; and this main point in itself makes for a sense of personal power; and personal power makes for success. Ralph Waldo Emerson was not a Methodist; and we wonder whether amid the

Calvinistic environment, against which he revolted, he still secured a fine and stanch Arminianism out of his close association with Father Taylor. How often do we quote the words:

> "So near is grandeur to our dust;
> So near is God to man;
> When duty whispers low, 'Thou must,'
> The youth replies, 'I can.'"

Certainly when the youth, humbly recognizing his limitations, still feels his own freedom and responsibility, and believes in his own personal power to initiate social and moral force, he moves toward success. "I can"; that means self-control; and it means self-confidence; and it means self-dedication; and all this means that life takes the direction of power. A few years ago one said to a young man just entering upon an important position: "Do not be afraid. You can do this task. Believe in yourself. Be sure that, if you work faithfully and wisely, you will succeed." This advice steadied and assured the "new beginner." He is a poor student of human nature who does not see that faith in self-control is itself the spirit of strength. When, therefore, the Scripture sets men on this path of proper self-assurance, it starts them toward success.

Let us quickly allow that this is only a "start"; the goal may still be far distant. Yet we have all discovered that, when we have important labors to perform, a real "start" means much. However, the Bible does not leave the emphasis on the power and duty of

self-control in any airy and theoretical place. The Great Book is a vital book. It was not written in a library, remote from working field and roaring street; nor was it penned by closet thinkers who dealt in fancies rather than in facts. The Bible grew straight out of life. Its doctrines of self-control come from the experiences of men who had struggled. They did not arrange first a theory out of which life must flow; they rather got their theory out of life that had already flowed. It is always interesting to note how much of the Bible is biographical, as also how much of the parabolic portion of the Book is stated in the form of biography. In one way the Bible may be called a street of life on which we are constantly meeting real people, while often it becomes like an intimate room in which we have close association with the various types of human kind. This would imply that the doctrine of self-control there urged came from reality. It was not born of debate; nor was it cast into a creedal statement; it was written in the idiom of actual life.

In order to get this impression deeply one has but to study the imperative moods of the Bible. The imperative mood is on well-nigh every page, and it is often found many times on one page. In fact, this mood occurs so frequently that the task of counting its appearances in the Scriptures would be huge. The commands are given directly to men—and always on the supposition that men can control themselves into obedience, if they will to do so. Moreover, these com-

mands cover all the ranges of life. They apply to the control of the body and give the word, "Abstain from fleshly lusts." They apply to the control of the mind, and, holding up the things that are pure, honest, lovely, and of good report, focus themselves into the order, "Think on these things." They apply to the control of the spirit, prohibiting covetousness, conceit, anger, and the whole brood of peevish faults; and at last last they rise to the twofold call of perfect love to God and to men. Thus we find that the imperative mood of the Bible reaches out into all life. The commands cover the whole human empire.

There is, likewise, the teaching by object lesson. Disaster follows on the lack of self-control. All the Bible tragedies might be brought under this saying. They begin back there in the garden. History, parable, or allegory, the inner fact is the same. Adam and Eve yield wrongly, and they go weeping from their Eden. Cain loses control of himself, and he becomes outcast and puts the brand of shame on his life. Gehazi sells his soul to evil, and the leprous spots smite his flesh. Moses becomes angry, and he halts this side of Canaan. David fails to command his coarser nature, and the royal heart is bowed in sorrow and disgrace, while the terrible harvest is reaped in the lives of his children—in the lust of Solomon and Absalom. We need not call the sad roll longer. It is enough to say that the Bible gives a black emphasis to the disasters that trail after the loss of self-control. Even Peter's denial and Judas's betrayal grow out of

this fatal root. So the Biblical object lessons are many and tragic.

There is yet another lesson in self-control that is strongly given in the Bible. Under a figure of speech we may state it thus: The Bible urges not only the type of self-control that results in aggression and the type that results in being steady, but also the type that results in going backward. It calls for an advance, for a halt, and for a retreat. It thus lays much stress upon yielding. In truth, the very entrance into God's kingdom depends upon the self-control that yields to the higher control of God. God demands surrender; and we may be assured that God does not begin with us by asking something weak. We must all feel sometimes that our religious teachers have not fully taught what strength is indicated by the right sort of yielding. Too often men think that they would show a lack of self-control by yielding when the sure fact is that they have not had self-control enough to yield. How hard it is to "give in"! How easy to deceive ourselves into the idea that obstinacy is strength! Jacob found it no easy thing to yield to the wrestling visitor at Jabbok; and we all know the real history of that night well enough to understand that the angel yielded because Jacob yielded. Paul found it no easy thing to drop his arms of rebellion by the Damascus road and to talk and act as if at length he had found his "Lord." All this will make it evident that we never fully appreciate the Scriptural teaching

until we emphasize the type of self-control that is expressed by a proper yielding.

We have now shown clearly that the Bible opens a school wherein self-control is taught constantly. We need to add only this, that in its whole sweep of instruction the Good Book advocates self-control with a view to right relations with a superior and rightful authority. The end of self-control is not self only; it is God. We are children of the Father; let us obey him. We are subjects of the realm; let us honor and heed the King. We are workmen at the tasks of life; let us please the over-seeing Master. The way to self-control is the way to God; and the way to God is the the way of self-control. Augustine stated it aright: "Wouldst thou have thy flesh obey thy spirit? Then let thy spirit obey thy God. Thou must be governed, that thou mayst govern."

What now is the relation of self-control to success, even according to worldly standards? Taking the points suggested above by the Biblical treatment, we can readily find our answer. If self-control has such distinct bearing upon the spiritual life, we need not be surprised to find its law extended to all the realms of living. For it seems to be quite as true that there is spiritual law in the natural world as that there is natural law in the spiritual world!

What an army, then, do we find made up of men who are utterly failing because they lack self-control at some one point! Gather together all the drunkards, all the victims of drugs, the slaves of cocaine,

opium, morphine, and the dreary, pallid, staggering regiments are almost beyond our counting! They are trembling on to failure and collapse. Why? Because they lack self-control. They have surrendered the crown of the personal empire. Follow this army with another, made up of those who do not control their moods, of those whom quick anger disqualifies for peaceful association with other workers, and of those who let themselves sink into despondency and despair. These carry the seeds of failure within them because they have not self-control.

Or take the other Biblical hint: How many men are failing to reach success because they do not have self-control enough to yield? We must live and work with other people. We cannot be Robinson Crusoes; and we do not care to be. If we live with other people, we cannot expect that we shall always have our way. Within the province of nonessentials life must be made up of mutual concessions. Thousands of men fail because they have not learned the art of living and toiling with other men; that is to say, because they do not have sufficient self-control to yield with a fine grace. How often we hear it: "He is a strong man, but he cannot work with anybody. He must have his own way." Such an one often prides himself upon his strength. This is because he does not know himself. He lacks one of the vital forms of self-control. He is really weak. Surely, therefore, the Biblical insistence upon the strength and glory of righteous

yielding may be used in all lines of legitimate life to bring success.

For God's general plan seems to be like this: To enlarge the realms in which man works as man conquers in the smaller realm. The center of life is the personal center; but this center has many concentric circles. The way out to the larger circles is always by the way of the smaller. The man who controls himself wins power to control his family; then power to control the wider circle in the community; then power to control the state; and it may be in due season power to control somewhat the wide world. Carlyle wrote once: "Over the times thou hast no power. To redeem a world sunk in dishonesty has not been given thee. Solely over one man therein thou hast a quite absolute, uncontrollable power. Him redeem and make honest." These are good lines, but they need modification. When a man has controlled himself, he has made an approach to the control of the times. He is really on the road to the wider power. As success is the control that we gain over some form of life and work, self-control is the school wherein we train ourselves for the larger rulerships.

And in religion, so in all else, we must learn to work in right relations to the superior and rightful authority. We must all serve some earthly master—a firm, a constituency, a clientele, a Church, a state, a nation! The Christian life gives us the right type of submission. If we are to serve at all, we must serve a master. The control that brings the self into harmony

with God and his laws certainly prepares us for the minor submisson which we must all give to some earthly ruler; and it may even make us equal to that yet larger control of self that refuses to serve the lower masters to the dishonor of the supreme Master.

But our main points are that the Christian faith is a producer of self-control; and that self-control leads on toward success. From all this it follows that the Christian spirit has an important relation to life's successes. It was written of one in the old dispensation: "The Lord was with Joseph, and he was a prosperous man." The man of whom this was said had controlled his personal inner kingdom under the sway of God's law. His spirit had commanded his body and had cried out: "How can I do this great wickedness and sin against God!" Amid surroundings that tempted him away from the Jehovah of his fathers he kept his Jewish banner floating. The prison of stone was accepted in place of the prison of the lusting flesh. The hell of a woman's scorn was chosen rather than the scorn of his own soul. Self-control led on to domestic control, and on to national control, until the prosperity that was an inner possession claimed an empire as wide as a nation's boundaries, and a constant help as high as the great throne of God. In the extension of that lofty faith as it becomes spiritualized under the dominion of grace, Christ will lead persons and nations onward to take the real and lasting crowns of life.

Chapter III

The Lighter Symbols of Success

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THE LIGHTER SYMBOLS OF SUCCESS

We have now gone far enough into the Book of God and into the inner life of man to make a good case, theoretically, for the relation of Christianity to success. Yet we have discovered that many systems work well in the study but fail in the street. August Comte's "Positivism" reads very finely, but it has not been credited with building many Orphanages or Hospitals or Old People's Homes. The cluster of so-called intelligentsia, so vociferous in America to-day, and so blatant against the Church and its faith, has not yet succeeded in erecting a single institution of mercy! Indeed, more may be said—it has not even occurred to its loud speakers to attempt anything so fine and sacrificial! Charles Dickens said of Pecksniff that he "was fuller of virtuous precept than a copy book," and that he was "like a guidepost that pointed the way, but never went itself." So some may bitterly say that Christianity in its bearing upon the successful life works in theory but fails in action. To use Bowne's well-known contrast in words, but not in meaning, its "roots" may be good, but its "fruits" are not convincing!

The demand is proper, therefore, that we set our principles to real service; and we must not scorn or

evade the demand. We must insist simply that the tests be made broadly and charitably. The faith must not be held responsible for hypocrites any more than the angels must be blamed because the devils steal celestial garments and array themselves in light. It is an evil thing to blame the sheep for the clothing stolen by the wolf. In the very nature of the case the hypocrites are outside the Christian spirit; they are at home in precisely the opposite realm. More than this, fair allowance must be made for the human material upon which Christianity works. The ideal of the faith is infinite holiness; but that ideal has eternity for its field. The million-year product does not arrive in a day or a decade. In all lines God seems to be conditioned by the limitations of his free agents, so that we "see not yet all things put under him." The deserts bloom not with the rose until the right man arrives with irrigation, and plow, and harrow, and seed. Luther Burbank's recent autobiography, "The Harvest of the Years," is a commentary on the human patience that works with the divine patience until the great prophet's word appears more true: "Instead of the thorn shall come up the fir tree; and instead of the brier shall come up the myrtle tree." When that happens it is always "to the Lord for a sign." Whether in agriculture or in soul culture God waits for the coming of his own sons. If our opponents insist on perfection, there is only one answer: and that Answer lived and wrought in Galilee nineteen hundred years ago.

But both our friends and our enemies may justly demand that the law of averages be applied to the products of Christianity, and that our faith show results somewhat commensurate with the brief time in which it works on individual and national lives. These results must be shown, also, in some concrete forms. They must appear in those actual departments that must be appraised in connection with any genuine doctrine of success. We have the body by which we relate ourselves to the earthly life; the material world which offers certain goods to the competent; the social room which makes a conditional promise of happiness; the intellectual sphere which suggests a higher and deeper culture; the fields of contest and achievement which hold out the rewards of honor in return for service; and, finally, those lofty planes of spiritual endeavor which insure the returns of character. We can see at once that a perfectly successful life would gain its trophies in all these departments; and so, keeping in thought their relative importance, we must yet grant that our definition of success must not turn away from any one of these legitimate lines.

The full faith in Christianity holds that, so far from having a partial message for a partial man, it has a complete message for the complete man. If we take the more popular classifications that have to do with success, we shall doubtless put them under the heads of Health, Happiness, Fame, and Wealth. The fourth of these represents in a peculiar fashion one of the chief passions of the period and so should be

reserved for a discussion in a more concentrated way. But the other three may surely be designated as among the lighter symbols of success.

I

Even though man is a spirit, he has a body; for the present mode of life the body is important. Moreover, it is a marvel of mechanism; within its small compass millions of cells coöperate. The old verse says:

> "Our life is composed of a thousand springs,
> And dies if one be gone!
> Strange that a harp of a thousand strings
> Should keep in tune so long!"

All normal people desire that this harp should not get out of tune. Longevity is such a proper motive that God makes use of it in one of the most sacred of the Ten Commandments. The Bible does not rule the body out of order. It speaks of Saul's height, of Moses's undimmed eye, of David's ruddy cheeks, of Stephen's shining face, as well as of Paul's thorn in the flesh. Its Central Hero is a healer, as well as a teacher—a foe of fever, palsy, blindness, and deafness. In a certain way Christ's ministry was a tribute to the body; in a real way he magnified the flesh. He was the enemy of the body's enemies.

Without any question the world is evermore in search of a healer. Among commercial establishments drug stores are the most numerous; and their shelves are packed with remedies of alleged power. Though

the Churches have realized the danger of exciting false expectations, they have in some cases opened clinics and have welcomed a wan and weary procession of neurasthenics. The dealer in patent medicines who knows how to exploit his wares gains a vast following. Within the recent decades religious leaders who professed the spiritual skill that mastered physical ills have not lacked for a clientele. Dowie and Schlatter are pursued by eager throngs, while a French druggist, bringing to America a commonplace slogan, finds pathetic congregations waiting for him everywhere, even though on his return to his native country he rather early found a "day" when his "way" would not work to physical betterment! Any strong man, in any one of our larger cities, can announce himself as a healer and can within a month's time gather an array of abandoned crutches, and braces, and spectacles that, serving as advertisements, will throng his parlors with the seekers for health. If the world wishes healing for the sake of its comfort, it wants it, as well, for the sake of its success. There is an economic reason in all this. Men want to get back to health so that they can get back to work.

If this modern penchant for healing grows out of a humanity-old instinct, we should not expect that the Bible would make fleshly outrages the assured signs of spiritual victories. In its pages scourgings are for the priests of Baal and not for the prophets of God. The Son of Man came eating and drinking. John the Baptist might have a natural place in the desert and

might eat locusts and wild honey; but he who was the fullness of life sought the crowds and frequented feasts. Simon the Stylite has no counterpart in the New Testament; he is rather the product of an age that had moved far from Christ's conception of the glory and sacredness of the body. Paul focused the impression that Christ's teachings made on him in one mighty and piercing question: "Know ye not that your bodies are the temples of the Holy Ghost?" Temples of human spirits they are, but temples, also, of the Infinite Spirit! This conception in itself is a gospel of the body, an utter defeat of that contempt which calls organized flesh and blood common or unclean.

It is thus clear that the great and primary teaching of the Christian faith does not slur the body. We should expect, then, that when the Christian spirit influenced the bodily lives of men the influence would prove its own beneficence. We have already pointed out that human experience does not allow us to be dogmatic at this point. Not only does the sun shine upon the evil and good, but the tower of Siloam falls upon the good as crushingly as upon the bad. The book of Job, as we have hitherto said, still has its lessons; and one is that bodily ills are not always the results of personal sins. Jesus still insists that blindness does not necessarily come because a man sins, or because his parents sin. The sure exceptions are enough to prevent us from indicting all the sick as sinners, while the trend of the law is sufficient for

the claim that the Christian spirit is the world's greatest health resort.

We can get a negative and yet emphatic testimony by this question: How many fleshly ills would at once disappear from the world if we could eliminate all that come from the coarser sins—sins wholly prohibited by the Christian law of life and wholly impossible where the Christian spirit fully rules? The era suggested by this question would be free from all the want, and dirt, and beastliness, and sickness, and woe, and premature breakdown, and death caused by drunkenness. All drunkards are such because, in so far, they lack the Christian spirit. This new era would likewise be free from all the ills caused by other overindulgence — from the stolidity of the "loaded stomach and the leaden brain," as well as from the crusty tempers that spring from bodily distempers! In this era the loathsome train of ills that follow after lust would disappear, as would the broods of blindness, deafness, leprosy that pursue the later generations, even to the third and fourth. One has but to think of the pains and weaknesses that are caused by the cruder forms of sin, and to conceive how rapidly they would vanish if the Christian spirit reigned everywhere, to be convinced that we do not romance when we assert that the Christian spirit would add to such success as depends upon a sane mind in a sound body!

But presume that we eliminate those supposedly more refined sins that spring from nervousness and worry!

It is wonderful how much work the body can stand; and it is noticeable how soon worry will wear down the strongest system. All of us must admit that we have not stressed sufficiently certain notes of Christ's gospel relating to "anxious thought" for the morrow. Our neglect has opened a large door to religious quackery which really makes a few cures do effective advertising; and, proceeding to do what the Scripture never does, inveighs against materia medica and tries to supplant "the beloved physician." Victor Hugo says in his greatest novel: "The soul helps the body and at certain times uplifts it. It is the only bird that sustains its cage." This means that one way to take care of the cage is to take care of the bird. Unquestionably the mind cure is sometimes a body cure. The calm attitude is a medicine. Peace does healing. The sea and the mountain cure us not only because they compass us with pure air, but also because they remove us from the nervous calls of telephone and telegraph and tell our raging lives to "be still." How much health would come to our world if we would all really do our part of work faithfully and then, as our spiritual forefathers used to say, "leave the rest with God"! Such a mood would be better than a hospital, and its visits would accomplish more than those of a physician. The juniper tree is a bad place for the weary prophet. He feels better physically when he gets food, but particularly when he gets back his serene faith in the good God.

So, judged by the law of averages, the Christian

spirit sustains a vital relation to health; and health, as we all know, has to do with success. It is significant that so often the oldest alumnus of a college is a clergyman. The explanation is not simply that the most of the higher institutions were founded by the Church and so have sent forth many ministers. A deeper reason is that ministers are held strictly by public sentiment to an outward observance of Christian principles. The debauchee does not continue in the pulpit. The world will not endure for long the minister who staggers drunkenly to the sacred desk. Thus it occurs that the régime of physical life prescribed by public sentiment for the men who are the official representatives of the Christian faith tends to longevity and to health. This fact is more marked when we consider that much of a clergyman's work involves nervous strain and makes a drain upon sympathy. The sense of crisis pervades his every public service, while the sense of sorrow shadows his visits to many troubled homes. Still, particularly if he speaks by right principles and gives himself to his other work wisely, he lives on toward a healthful old age. The outward Christian life is sanitation; for it sends the poisons away. It is hygiene; for it blesses the body and renews its power.

Whatever works narrowly in the individual case is certain to work broadly in the world's life. Let one compare the health of the Christian and non-Christian nations. Almost constantly the peoples that honor and follow Christ somewhat are contributing

to the sufferers by famine or plague in the countries where Christ does not yet rule. The skeleton pictures of the starving folk come to us from the non-Christian world. The papers tell us that armies of men and women die weekly; but the dreadful cablegrams come from the unevangelized regions. It is even so with plague and cholera. When plague visits America and menaces a continent with its black death, the arts of Christian civilization are ready for the fight. What would have swept over provinces in Asia is confined to a pesthouse in San Francisco. If one studies the figures of the same scourges in the Occident, one will find a significant lesson as to the relation of the Christian spirit to the bodily life. The sure fact is that there are living to-day literally millions of people who are the "spared monuments" of our faith. One way to estimate Christianity is by reviewing its positive achievements, but another way of estimate is to conceive what things would certainly have happened if it had not been for the service of our faith. Its preventions, as well as its cures, are its credentials.

The French have a wonderful name for a hospital. They call it "L'Hotel l'Dieu," the Hotel of God. Even in its actual physical ministry, the place deserves the designation. But the meaning goes deeper than that. Within the sacred hostelry souls as well as bodies are guests. The Bible places a limit to healing. "It is appointed unto all men once to die," and that appointment we must all keep. Like Alan Seeger,

we have "a rendezvous with death." The founder of Christian Science, like the founder of Methodism, pays the debt of mortality; and the record shows that *she* did not stand the shocks as long as did John Wesley! The death rate continues to average one apiece! Thus it needs to be said that Christianity, while having a gospel for the body, does not cultivate any excessive idolatry of the body. It offers no apotheosis of blood and bone and nerve. Its interest in the body is an interest in the body's service. It sacrifices the body to the higher life. Its early apostles walked the way of martyrdom; and this means that the physical life was the servant of the spiritual life. The blood of the martyrs became the seed of the Church; that is, the sowing of bodies brought harvests of souls. Thus it is plain that the Christian spirit exalts the body—but not unduly. It keeps the body—but it keeps "the body under." It glorifies the body by a doctrine of the incarnation; and it subordinates the body by a doctrine of sacrifice. It has its Bethlehem, and it has its Calvary. The Manger teaches that God honors the flesh; the Cross teaches that God rates the flesh as a servant of life eternal. So does the Christian spirit make for all deeper success, because it protects the body by a sense of its sacredness and yet consecrates the body to the obedience of the higher life. No figure of speech can state it more truly than that already quoted. The Christian faith deems the body a marvelous mechanism to be used as an instrument. It

is a temple, built not for the housing of its own excellence, but for the indwelling and expression of the Holy Spirit.

II

We hear it often said that happiness is a superficial thing. It is pointed out that the great lives have frequently been too serious to be called really happy. They have been devoted to such tragic causes that the shadow of grief lay across their days. The Messiah was to tread the winepress alone. Somehow the word "happy" seems too light a word to apply to Christ. We would hesitate to apply it even to Paul, or Calvin, or Wesley. We can think of the great and good as coming to peace; but we can scarcely think of them as coming primarily to happiness. An epitaph which would say merely, "He led a very happy life," would not impress the more thoughtful people as being a high tribute.

And we are ready to agree that peace is a deeper word than happiness. It occurs more often in the Scripture. It has its place in the apostolic benedictions. It was the substance of many of the Saviour's promises. It denotes something inward, something that lies so deeply in the spirit that no human hand can reach within and pluck it forth. We have all known men who were full of peace who were not full of happiness. Smitten with a mighty sadness, they yet had a certain quiet assurance that made calm the soul. Though the surface of life was tossed by storms of grief, the deeps of life were still.

Without question, the Christian spirit contributes to this finer mood of peace—the peace that is represented not by the coldness of the winter moon but rather by the soothing warmth of the sun in spring or autumn. If a man genuinely believes in God, as revealed in Christ, actually keeps in his heart the vast sureties as offered by Christ, he may fail of some so-called blessings, but he cannot fail to receive the blessings of peace. If we push our definition of happiness far enough to make it include this deep and inner quality, the Christian spirit unquestionably has the advantage over the world spirit. The latter does not even speak of "the peace which passeth understanding."

But, on the other hand, we all feel that happiness is a deeper thing than gayety, a deeper thing even than pleasure. Gayety suggests a bubbling manner, a mood in which expression goes beyond substance, a rollicking effort to gain something that has not been earned, a giggling, gurgling, fussy attempt at "a good time." Pleasure, in the ordinary use of the word, is deeper than gayety. It claims for itself more reality. It is inside first, and outside afterwards. It may be the actual contact of the inner life with some outward experience that fits it and makes it glad. Yet the inner life may not be wholly worthy, and the outer experience may be transient and paltry. The superficial people seem sometimes to have the advantage here. The toys of life satisfy them; the gilded bauble tickles them into fluttering gladness.

They skip the paths of life with a dancing carelessness. They halt but for a moment at the point of sorrow, recovering quickly from grief because grief does not go deeply enough to remain a long season. All this is not meant strictly as an indictment against pleasure, but only as an indictment against this type of pleasure as being primary. The most wholesome of men gain their rest on these surfaces of life. The experiences that come from gayety and even from the minor types of pleasure are good. The Christian spirit seeks simply to keep them in their place and proportion.

Happiness thus falls somewhere between peace and pleasure. It has something of the inner quality of the one and something of the outer expression of the other. Yet we cannot draw too distinct a line among the experiences denoted by the three words. In the Biblical sense pleasure approaches happiness, and happiness draws near to peace. The scholars tell us that the first Psalm, instead of beginning, "Blessed is the man," would literally begin, "O the happinesses of the man that walketh not in the counsel of the ungodly." The revisers did not see fit to revert to the actual meaning of the old Hebrew. Perhaps they felt that the literal rendering would sound both light and enthusiastic! This translation, if adopted, would show how real and deep happiness could be when defined in terms of righteousness and faith. So, here, we are not endeavoring to cleave closely between happiness and pleasure. We have

entered the warning as to the differences that may hold between the two, as usually considered; and this warning is enough.

There is still another worthy distinction. Contentment is not happiness. There may be a certain sluggishness in content. Saint Paul said that he had learned in whatsoever state he was to be content; yet in a deeper way he was consumed by a divine discontent. He could well have repeated the words, "The zeal of thine house hath eaten me up." There is something positive in happiness. Contentment may mean the sinking back into oneself with a spirit of complacency. Happiness must mean the going out of oneself with a spirit of joy. Probably the oyster is content. In its feeble life there is an enviable placidity. Somehow the word "happy" does not fit the life of the polyp; its tentacles, if it has members worthy the name, do not seize happiness. We may lift the illustration slightly higher. The swine lie out in the field, filled with food, covered by shade, grunting with content! We insist that this is not a picture of happiness!

For there is a spiritual and inner element in happiness. The philosophers and the poets agree with the Bible in this insistence. Hundreds of quotations could be given; but a very few will suffice. L'Estrange writes: "It is not the place, nor the condition, but the mind alone that can make anyone happy or miserable." Horace says: "You traverse the world in search of happiness, which is within the reach of

every man; a contented mind confers it on all." Humboldt declares: "Our happiness or unhappiness depends far more on the way we meet the events of life, than on the nature of those events themselves." The essential point of these words is the same: Happiness comes from within.

The poets join the philosophers here. Cotton writes:

> "If solid happiness we prize,
> Within our breast this jewel lies,
> And they are fools who roam."

Pope puts it:

> "Know then this truth (enough for man to know),
> Virtue alone is happiness below."

And Robert Burns is even more direct and human in his statement:

> 'If happiness hath not her seat
> And center in the breast,
> We may be wise, or rich, or great,
> But never can be blest."

The conclusion of the whole matter is:

> "The heart's aye the part, aye,
> That makes us right or wrang."

If one were to contradict all these statements of philosophers and poets, and were to declare that the inner life was not the seat of happiness, we should hardly take that one seriously. In the last case, happiness comes from right inner relations, to oneself, to the world, to men, and to God.

Certainly no one will deny that happiness, as thus understood, is a part of success. He has not achieved the real conquest of life whose soul is ever disturbed and miserably restless. In one way, then, we can say that happiness is a duty. In the book, "The Pleasures of Life," Sir John Lubbock opens with a chapter on "The Pleasure of Duty." This does not astonish the reader. But the second chapter startles us with its caption, "The Duty of Pleasure." Lubbock makes happiness and pleasure synonymous. As he says: "The world would be both better and brighter if we would dwell on the duty of happiness as well as on the happiness of duty." Perhaps this form of duty does not need emphasis everywhere, certainly not among a people who rise up to eat and drink and sit down to play. Yet there are people, good people too, with whom life becomes a length of sad drudgery. They must be dutiful; they feel no moral obligation to be happy. The trouble is that they have not caught the deeper meaning of happiness. If it has an inner quality, and if it depends upon the right relation of the soul to all the sources of life, then happiness rises into duty. We contend that the Christian spirit, properly interpreted and urged, confers precisely these right relations. It contributes to success because it so adjusts the heart that the heart may have happiness.

We do not admit the contention that the Christian spirit is an enemy to real gladness. The Bible is a serious book, for the most part; but it does not con-

demn even play. It represents the streets of the redeemed city as filled with playing children. Nor was the play side of life repugnant to Christ. You will search his words vainly for any opposition to play as such. He went to feasts; he entered into normal joys; he performed his first miracle where men and women and little children moved about in festive mood. Rejecting the apocryphal stories of his miracle playing, we still need not doubt that in his spotless boyhood he played on the Nazareth hillside and relished the sports of youth. He was not indifferent to what he called "joy." If this "joy" was more than happiness, it must still have been akin thereto. When the cross was rising like a black shadow athwart his path, Jesus spoke of a joy in himself so full as to overflow into the lives of his followers, so deeply fixed that it would "remain." He had a right relation of soul even to the cross; beyond its darkness and despair there was a "joy set before him."

This carries us to the idea that happiness, being an outcome of the inner life, flows from the sense of dutifulness. Byron was not a noted moralist, but he wrote: "All who would win joy, must share it; happiness was born a twin." This, however, goes a little beyond our present point. The doing of the duty that is personal and that involves no sacrifice for others brings happiness. The schoolboy always goes out to his play with a freer spirit when the lesson has first been learned. Some of us know how dis-

turbing it is to have unfinished tasks hanging over our thought, particularly if the tasks are unfinished because we have been indolent. The college boy who said, "I had a good time at the party to-night because I had all of my to-morrow's lessons prepared," was merely learning another valuable lesson. This reaction of happiness comes, also, where no outer penalty is threatening. The doing of duty *is* the gaining of happiness. Amid the careless and ungenerous we frequently find this lesson urged. They will refer with pleasure to some fragmentary service rendered in a moment of good impulse. One such man has fed his pride of heart for years upon a piece of kindness to a poor widow! Strange that he did not repeat the blessing of that experience! His one kind act might have led him to the large and wealthy place of joy if he had caught its splendid hint.

Here again we can challenge a comparison. Suppose that we could gather together into two vast groups all the Christians and all the non-Christians of the world. Test the two groups by the standard of genuine happiness. If any man believes that there is more happiness among non-Christian people, let him save his money and take ship for those glad lands! Or test the two classes in our own land. In one group would be found all those who have besotted themselves with a pagan lust for pleasure, all those who have outlawed or imprisoned themselves by offenses against the Christian spirit, and all that

wretched multitude of people whose main effort is to conceal their iniquities and to evade the judgment of their own misdeeds. When a man considers how much of the world's misery comes from departure from the Christian mode of living, he has terrible, though negative, evidence that the Christian spirit ministers to happiness.

For the world is evermore seeking happiness in the wrong regions. Christ directs it to the place of right relations where friction and jar are removed. He directs it likewise to the field of duty. He virtually tells the world that it cannot be happy by seeking happiness, but rather by cultivating the spirit and doing the deeds that bring happiness. Happiness is a by-product. These words state it well:

> "When I sought happiness, she fled
> Before me constantly.
> Weary, I turned to duty's path,
> Then happiness sought me.
> Saying, 'I walk this way to-day;
> I'll bear thee company.'"

III

There is in every normal man a desire to be known both favorably and for long. Oblivion is not an inviting prospect. The best of men would confess that the world's recognition of themselves and of their work brought them real joy. The confession would go even farther; it would include the statement that the recognition was deemed a legitimate evidence of

success. There is something touching, merely from this simple and human standpoint, in the founding words of the Lord's Supper, "Do this in remembrance of me." Christ coveted a place in his disciples' thought; and he wished that place to be permanent. This example might easily be used in a mistaken and perilous fashion; but we surely have the right to conclude from what he said and did that the desire to secure repute by worthy means may become a righteous motive in the rendering of service.

So the Bible seeks to guide this motive toward righteousness; and it pushes it into a secondary rating. The Christian spirit can never regard an ambition for fame as the highest appeal. Besides, it renders a real function by widening and lengthening the field of recognized service. In truth, it puts before us something that resembles a contradiction. By its doctrine of immortality it really tells us that the present life is merely an infinitesimal section of eternity. We have yet countless eons in which to achieve. If there be no everlasting life for us, fame can mean little. Gray's "Elegy" then comes with a dreadful significance:

> "Can storied urn or animated bust,
> Back to its mansion call the fleeting breath?
> Can honor's voice provoke the silent dust,
> Or flattery soothe the dull, cold ear of death?"

There is but one answer to these questions. If the Christian view be wrong, and if there be no immortal life, the worth of fame to the man ceases

with the man himself. If, on the other hand, the Christian view be true, we shall have limitless opportunities for lifting our names to eternal honor. Evidently, therefore, the second service which the Christian faith renders in relation to reputation is to fix the desire for it in right proportions and to save us from confusing a fleeting repute with lasting honor.

In addition, the Christian faith prescribes for fame an abiding and worthy foundation. It really makes fame another by-product, an accompaniment of greatness. When Jesus said, "He that would be great among you shall be your servant, and he that would be greatest shall be servant of all," he tore down the standard of the world and gave to men a final test. Probably we would all now agree that no man wins a worthy repute save as he builds his monument on service itself. When one exemplifies the Christian spirit, the sensational and bizarre methods of attracting the world's attention are estimated by their own cheapness. This spirit insists that the deed that gives fame shall fit itself into some real need of life. A slight deed that does service to a great cause confers lasting honor on the doer. Paul Revere takes a short ride in the darkness and his name leaps up into light. The fate of a nation-to-be was riding with him that night, and a deed that ordinarily would have escaped notice was written in the bright record of a republic. But the law of service is met in every such act of wisdom, and boldness, and unselfishness. The ride was probably not

as dangerous as a leap from Brooklyn Bridge, or a walk across Niagara's torrent on a tight rope! But it was serviceable; and hence comes its renown.

For the Christian spirit draws a strict line between fame and mere reputation. It declines to classify Barabbas and Christ together; it refuses to put Paul and Simon Magus into the same list. That spirit finds its way into the mind of the world. The famous and the infamous are not the same. A man can hand his name down to lasting disgrace if only he will seek some noble object for dastardly attack. The Christian spirit is always engaged in purifying the idea of fame. It purges it that it may bear more and more real fruit.

It goes without saying that the Founder of the Christian religion has a name that is above every name. If the whole wide world were to unite in building a Hall of Fame, and if competent judges were to award the honors, the name of Jesus would have the highest niche in a place of lonely and sacred eminence. It is very significant that the word translated "fame" is found but eight times in the King James translation of the New Testament, and that in every instance it is applied to Christ. It is never once used in reference to his servants. The Testament reserves the word "fame" for an exception and solitary use. This point is all the more interesting because it would be folly to say that the evangelists agreed together to confine the word to expressing the renown of Jesus. There is an unconscious tribute in

their usage—a tribute only the deeper because it is unconscious. Compared with Jesus no man seems great. The Light of the World sends all the lesser lights into the shadows, just as the sun makes all the stars grow dim until they cease their shining. The study of history always shows that there are three institutions that have been preëminent in giving fame to men. One is the State; another is the school; and the third is the Church. The State has given us the governors, the legislators, the warriors; the school has given us the teachers and writers; the Church has given us the apostles, and missionaries, and theologians, and reformers. We need not now call the rolls; we can all easily think of the names that represent the three lines of fame. The names that shine most in connection with the State and the school are the names of men and women who fulfilled best Christ's law of real service. The world takes note when Agricola leaves his plow to serve his country, and it honors the blind singer of Greece for his service to the minds of men.

It may be said of fame, as of happiness, that it is a by-product. A man does not become renowned by saying: "Come now! I will that my name be known all over the world and through all time." One does not become famous by willing oneself directly into fame; one can become famous only by willing oneself into the things that make fame. Fame must be bought; and the coin to be used in the purchase is the solid coin of service. Wood, hay, stubble

will not last; for the fire of the world tests every man's work of what sort it is.

If, as the Scripture seems to indicate, there is in God something that corresponds to man's sense of humor, the good Father must at times be amused by the mistakes of his children. How often we construe our petty and passing prominence into renown! A simple test will show how easy it is to do this. Few persons could give the names of the governors of three-fourths of our States; and few could give the names of the senators from half our States. Yet in themselves governorships and senatorships seem like big things, promising long and wide repute. After a time the judgment of the world begins the sifting process. It casts away the chaff; it seeks the grain. It tests every career by the law of service. Sometimes its verdict is long delayed. The vote is not all in as yet in the case of Napoleon; when the vote is finally cast it is certain that Napoleon will be honored far more for the transformation of Paris than for his huge and disastrous military campaigns. The verdict of fame may be rendered because of exploits; but the verdict of greatness will be rendered only because of service. Many a man knows this personal history:

> "I said, 'The world shall bear my name,
> And down the ages shout it!'
> I shall not win the bauble fame:
> I'm just as great without it."

For real substance of judgment we always return to

the law of Christ. The rulers of the Gentiles are not great merely because of their rulership.

Plainly, then, the fond pursuits of many cannot yield fame. They say that in our modern cities certain persons vie with each other for "social prominence." Who shall be the leader of the Four Hundred? Decorate the halls with flowers; prepare floods of light; call in the élite; and the next morning's paper will tell of the "brilliant affair!" But "society" has no lasting heroes. No name floats down to us out of the past on a social wave. Beau Nash meets John Wesley in the streets of the city and from his perfumed heights smiles condescendingly on the religious reformer. Yet the world knows Wesley and it shall know him more and more; it is busily engaged in forgetting Nash, and it shall know him less and less.

The same line of appeal is appropriate to the seekers of wealth. Commercial heroes do not shine in the records of history. It is significant that no name comes down to us out of the far past on a stream of gold. Crœsus is no exception. He, too, would have been forgotten if, in addition to possessing great riches, he had not also been King of Lydia. Who remembers the richest man in Homer's day? Or in St. Paul's? Or in Luther's? Or even in Washington's? If this forgetfulness has been the portion of past wealth, it will be even more the the portion of the wealth of the future. Millionaires are to-day being buried in graves that will not be long remem-

bered. Men gave fame to George Peabody and John Howard, and others of their fine kind, because they saw that the end of wealth was service. These men gained fame and greatness because they perceived that gold had a purchasing power outside the marts of trade. They became servants of the higher commerce. Their wealth was turned into friendship, and, speaking worldly-wise, the friends have already received them into "the eternal tabernacles" of fame. All this has come about by using wealth in harmony with Christ's law of service. The Christian spirit makes the fame of every real philanthropist.

We freely admit that this theme is one that does not allow exact and statistical treatment. Our sole claim is that the really Christian spirit is a servant of genuine reputation. If we could give the list of those whom the world honors most, the shining names would represent the Christian law of service; and many of these names would stand for the heroes and servants of our Christian faith. The most commanding human figure of the first century is Paul; the towering character of a later century is Luther; while on our own continent lasting repute belongs to brave men who, for Christ's sake and the peace of conscience, crossed the seas to "found a Church without a bishop and a state without a king." Those whom Christ has made famous are famous indeed.

The Christian spirit holds that there are persons comparatively unknown on earth whose names will

be shouted in heaven. In the end God will give the crown of fame to the deeper lives. Schiller saw this and stated it splendidly:

"What shall I do to be forever known?
'Thy duty ever!'
This did full many who yet sleep unknown.
'O never! Never!
Think'st thou, perchance, that they remain unknown,
Whom *thou* know'st not?
By angels' trumps in heaven their praise is blown,
Divine their lot.'"

We come back to Paul, and the Philippians, and to Jesus Christ—"Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought that equality with God was not a thing to be seized, but took upon him the form of a servant. . . . Wherefore God also hath highly exalted him, and hath given him a name."

Chapter IV

THE MATERIAL TOKEN OF SUCCESS

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Mr. H. G. Wells, the English writer, contributed to a popular magazine a few months ago an article on "What Is Success?" In that discussion he writes as follows: "There was a time when great multitudes of men and women sought Salvation as their chief end in life, and it is still a riddle to many of us what positive thing they imagined they sought. The negative thing they would have escaped from was apparent enough, The Fire of Hell. Nowadays, we have not the same urgent sense of that pursuing and avenging fire, and one finds the world asking, not, What must I do to be Saved? but, What must I do to Succeed? Here again the fate that is dreaded is plainer than the goal. Unimportance, subordination, lowliness without freedom. It is being to one's own knowledge a no-account person, having to lead an inferior life, a weak, anxious, feared life, and at last passing out of this world as if one might very well have never come into it." Of course, Mr. Wells writes from the standpoint of an extreme liberal. He overstates both the literalness of the old-time preaching about Hell, and the emphasis of the new-time lecturing about Success. None the less there is a certain center of truth in

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his statement. Our age is an executive age, and our land is an executive land; and much of the execution relates to the market place. It has been elsewhere pointed out that the modern period has given a changed significance to the question, What is he "worth"? Once the dollar sign would not have lingered near the inquiry! Now that sign is supposed to express the main meaning. Yet the fortunes of one word do not fully show the fortunes of a motive. While some words go up, other words take the downward way. The word "talent" was once used exclusively to designate money; now it has been lifted up into higher realms, until it more frequently signifies intellectual and spiritual power. The word that ascends may presumably be as valid a witness as the one that descends.[1] Life is never so simple as to be described wholly in the terms of one tendency. The most commercial age is never only commercial.

Yet, without question, many men in this new land think of success in the figures of the coarser coinage. Another magazine writer says: "If by the term 'success' you mean what most of us mean, honesty is almost antagonistic to success. It nearly always has been. There are exceptions, but not many, and these are daily growing less. Considering his time, Henry VII was England's richest king, and he got his fortune by telling Parliament that he wanted

[1] "The author's "Bible and Life," page 158.

money for the national defense, and then locking the collection in his strong box."

There is more to the same dark effect. The writer admits that "it all depends on what you mean by success." The question is, then, Who shall be allowed to make your moral dictionary? Shall Henry VII be elected chief editor? We are sure that the average man would object. The thief is not prepared to give safe moral definitions. His life is a guarantee of inaccuracy. There is, therefore, the writer allows, another "brand" of success "that cannot be had except by virtue of honesty." But the implication is that this type makes wealth impossible. The dilemma is: You can be rich and bad, or poor and good—a Henry VII or a Columbus, an Elizabeth, or a Florence Nightingale, a Napoleon, or a John the Baptist.

All the way through we are perplexed by the illustrations, and yet we are not satisfied with the conclusions. There seems to be, first of all, no consideration of that large class of people who are neither rich nor poor, but whose lives are both happy and serviceable. The examples omit, also, those who are nearer to wealth than to poverty, and who stand out as conspicuous successes in fields other than commercial. More than this, the rich man is selected with an almost evil care. Why could not John Howard have been cited? Or George Peabody? Or Edward Rector? You can prove almost anything by selecting your individual case and then quietly

slipping in the fallacy of the universal! The question as to relation of the Christian spirit to wealth is not to be handled in any such easy fashion. It is too deep to be settled by scratching the surface, and too broad to be settled by examining a personal pin point!

On searching the Scriptures we find a marked similarity between the general attitude of the Old Testament and that of the New Testament toward material wealth. In the first we find a constant warning to the Jewish people against the insidious perils of prosperity. A like warning appears in the New Testament, being often presented by Christ and often reiterated by Paul. Jesus talks about "the deceitfulness of riches"; gives the parable of Dives and Lazarus; asks the question, "With how great difficulty shall they that have great riches enter into the kingdom of heaven?" and then follows with the startling figure of speech about the camel and the needle's eye. We are not allowed to take the language literally. Indeed, the Saviour gives it as an evidence of God's Almightiness that he can save a rich man, one who has devoted himself to material things with a real passion. Jesus utters no warning against poverty as such; but he utters more than one vivid warning against wealth. The Epistles and the Revelation follow a like course. There are in the Bible many announcements of the peril of riches; but there is in all its pages only one hint of the peril of poverty; that is in the prayer of Agur, "Give me

neither poverty nor riches," where the explanation concerning the poverty is, that it may lead to bitterness of soul. Thus we do not exaggerate when we assert that the Scriptures plainly teach that when we approach wealth we approach danger.

Nor is it in any degree wild and unjust to say that no age has ever needed more than ours this fervent warning of the Book. So many of our life's labors and so many of our life's problems gather around the questions of wages and property. Our books teem with words that stand for passionate debate—communism, anarchism, socialism, syndicalism, sovietism! Or take the words that denote more particular problems—tolls, tariff, taxes, license, excise, housing, minimum wage, employers' liability, strikes, lockouts, pickets; and, ere you have completed your list, you have enough material for a troublesome lexicon! The best minds and the best hearts are engaged in an earnest attempt to reconcile the moral and spiritual life on the one side, and the commercial life on the other, and to bring them into a working unity. Good men are not willing to admit that there is a necessary dualism here, and that society, unlike the individual, cannot escape from the awful strain and conflict described in the seventh chapter of Romans.

In our country the situation is peculiarly interesting and intense. There is warrant for saying that in a striking way Faneuil Hall, in Boston, is a symbol of our national life. The building was originally

given to the public as a market place and as a hall of liberty. So it stands to this day. The hurrying feet of commerce are still heard on its lower floor; the applauding hands of the seekers of freedom, or license, are still resounding on its upper floor. Some would be willing to affirm that the main problem of the nation is to be true to the symbolism of the building and to keep the moral and spiritual in the ascendant!

Nor is it wise to minify the immensity and the complexity of the problem. A faith that keeps a clear picture of Judas with the silver pieces in his palm, or that continues to hear the persecuting speech of Demetrius, the silversmith, as he shouts, "Sirs, ye know that by this craft we have our wealth," is not likely to conclude that the religious conquest of the market place calls only for a dilettante program. Scarcely do we get rid of Demetrius ere Simon Magus appears, trying to bring the greed that had led to the Ephesian riot into an alliance with the faith. Of the two forms of temptation that now assail the Christian program the latter is unquestionably the more insidious and powerful. In the New Testament the evil spirit is often described as identifying himself in a confusing way with his subject so that it was difficult to tell where the man ceased and the devil began! Whatever may have been the precise nature of this possession, this one part of the picture is true to much of life. Unworthy commerce always seeks so to identify itself

with actual life that it may answer attacks by saying: "Let *us* alone."

It would be easy for a zealot to exaggerate his case at this point. There is much to be said for the modified viewpoint of Professor Carver's suggestive book, "The Religion Worth Having." There are certain economic tests that may be applied to a faith. If an organization representing that faith in some measure leaves its constituency wallowing in poverty, we have a warrant for doubt as to the completeness and efficiency of its message. There is something spiritually wrong, as well as economically wrong, when "the beautiful gate of the temple" is clogged by groups of beggars. The free Churches of our time need not push their case to a worldly extreme; but they may claim, as at least a minor credential, that where their influence is largest they have been ministers to an economic success that has reached even national and continental proportions.

But along with this claim they must guard the tendency to make the Church largely a commercial annex. In Stanley Jones's new book, "Christ at the Round Table," an Indian Christian professor, a graduate of a Western university, is represented as saying, "Religion is the emotional background of economic values."[2] The remark must inspire the reader with something akin to terror. Yet this heresy may be detected in religions quite nearer than India. Occasionally in commercialized circles one

[2]Page 44.

can catch the thought that the main function of the faith is to serve as a guard for economic interests, a traffic officer at the busiest corners of trade, a night watchman for the Chamber of Commerce. or a spiritual safe deposit for material investment. Particularly, since the Soviet régime began in Russia, there has been a tendency on the part of certain nervous capitalists to judge preachers and Churches by the support that they give to the existing order. All this is merely to make the secondary, or the tertiary, the primary phase of the religious life. The faith of Christ is not to be made a bodyguard for Judas Iscariot, or a support for Simon Magus, or an advocate for Zaccheus, save as Zaccheus comes to some new and holy resolves.

It is a strange fact, which has received comparatively little notice, that the modern Church lifted up a doctrinal protection against what it regarded as the wrong kind of communism. In the Thirty-Nine Articles of the Church of England, and in the Twenty-Five Articles of the two American Methodisms, we find these words: "The riches and goods of Christians are not common, as touching the right, title, and possession of the same, as some do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability." There these words stand as the Twenty-Fourth of the Articles of Religion! It would be interesting to get at the deeper roots of the reasons and discussions that embedded

this defense of private property in the doctrinal standards of great Churches. While no one would be willing to question the religious nature of almsgiving under proper conditions, no one would contend that this form of charity exhausted the social demands upon the owners of large wealth. Questions as to the manner of acquisition, and as to other forms of the use of properties, insist upon careful attention in this day.

Yet this defense of private property is likely to stand long agitation and violent tests. The Church should be careful lest in its ofttimes vain efforts to bring men to the righteous use of wealth, it should forsake a personal program because it yielded to counsels of despair. There is a suggestive paragraph in a recent book by Prof. Joseph A. Leighton, Professor of Philosophy in Ohio State University, "The Individual and the Social Order," the paragraph being headed "Private Property": "This is an instrument for the expression of the individual will as a unity in its dealings with the material instruments of living. 'It is the idea that all dealings with the material conditions of life form part of a connected system, in which our conceptions and abilities express themselves.' Individuality of will means self-direction. A being which can have no property is thus far hampered in realizing his will. It follows from this conception of property that a social order which forces many people to be practically proper-

tyiess is thus far immoral."[3] The last sentence would seem to be a two-edged sword—cutting not only against the theory that would abolish all private property, but cutting as well against any feature of our social system that would put earnest workers beyond the possibility of securing private property! Yet the words surely stand as a defense of the right of private property, as such: and they even ally that right with fundamental morality. Doubtless the explanation of the gracious communism of the members of the early Christian Church, who had "all things in common," would be that it was a temporary expedient, made necessary by persecution, and so gradually or quickly discarded when life returned to normality.

Surely he would be purblind who would not see that this right of private property involves most serious temptations. The Bible does not seek, in its main drift, to abolish that right, but it does seek to bring it under the dominion of a comprehensive consecration. In the light of its teaching no man is successful who is only a collector of wealth. Dean Inge, in his most recent book, declares that "The avaricious man is stigmatized as 'Thou fool,' not as 'Thou thief.'"[4] But some would prefer to say that, if we lift the problem above civic legality, and into the realm of Christian ethics, it becomes one of morality and spirituality, as well as one of sanity and wisdom. Certainly it will require a wonderful

[3]Page 22

[4]"The Church in the World," page 16.

faith in our faith, if we proclaim its power to regenerate greedy souls and to educate them into the sanctified use of their possessions. Jesus said just that concerning the divine grace. He was speaking of the salvation of a rich man when he said: "With God all things are possible." The program which callls for the conversion of men of wealth in order that the wealth of men may be consecrated to social and sacred uses requires a colossal confidence in the success of the faith itself.

In any case we must duly come back to spiritual means. Our faith has a no less staggering task if it turns to a corporate program, as such. Localized illustrations will show the difficulties. Let one make a list of the largest owners of wealth in two of our most populous cities, New York and Chicago. Then let one make a list of the controllers of the corporate life of those two cities. Which group would seem the more likely to use wisely and beneficently the riches which must in the last analysis be made by the toil of men and women? It has been said in a just satire that the present rulers of the country's industry would not look well under the Christian banner. "The meek shall inherit the earth." It may be said in a satire equally just that a procession of our present corporate political leaders under the same banner might excite sorrowful laughter! All of this means that, whether we turn to the person that manages private property, or to the groups that would be custodians of corporate wealth under any common

régime, our problem is necessarily a spiritual one. Is there no gain in both directions? Are not more and more private fortunes finding their way to wider service? And is not the common life of the people registering itself in gracious laws that do not cut the nerve of private initiative, and that nevertheless acknowledge a growingly just social consciousness and conscience? Those of us who really believe that there is None Other Name that is set for the world's salvation are assured that there is no worthy outcome for man and for society, in relation to wealth, apart from the spirit and program of Jesus Christ our Lord. While we confess all the difficulties and complexities in victory over selfish marts of trade, and while we have slight confidence in the schemes of many who approach the problem with wild and quick campaigns, we are still confident that there is no success save in the working out of our Christian faith.

In Reinhold Niebhur's book, "Does Civilization Need Religion?" there is an illuminating discussion of the Puritan and Wesleyan movements in their relation to property interests. He describes Calvinism as "a religion admirably suited for the middle classes who rose to power in the seventeenth, eighteenth, and nineteenth centuries, for it endowed them with virtue which would insure their success and it doubled their zeal by giving religious sanction to their secular enterprises."[5] It may be easy to accept

[5] Page 97.

this next statement: "Its sanctification of the common task, of manual toil and of commercial enterprise, was in itself a valuable contribution to social progress."[6] It will not, however, be so easy to accept the following: "The love and reverence for personality which is the basis of the ethics of Jesus is totally lacking in Calvinism."[7] Allowing that this criticism has a partial warrant, the statement is surely overdone. In discussing the puritan spirit as indoctrinating the various denominations of the non-Lutheran Protestant world it is said: "Only the Quakers departed from it; for George Fox had discovered the ethics of Jesus, and the religion of the Friends was ever after to express itself in terms relevant to the Sermon on the Mount." We may all rejoice in the recent revival of compliments to the Quaker people. Their good influence has been quite out of proportion to their numbers. We are under debt to them for maintaining certain fine simplicities of life, and certain equally fine sincerities of religious speech. Their protest against war has won respect even in a military age; and those of us who are as advanced in our thinking and feeling as the Hebrew prophets fully believe that the Friends' dream of a swordless and warless world will come at last to victory. They have declined, as well, to submit themselves to some formal observances of the usual Christian life, and their fine lives, fed by the inner sacraments of the soul, have long been a puzzling argument

[6] Page 98. [7] Page 99.

among extreme sacerdotalists. It may prove at the last that one of their chief missions has been as gentle protesters against a dangerous sacramentarianism. Allowing all these things, we may still grant without blame to the Quakers that they have been much like other Christian people in their main attitude toward property. The simple fact is that by the same laws of prudence and industry that made the Puritan middle classes successful in trade, the Friends themselves won fair-sized increments of worldly goods. Dean Inge, in his fine tribute to the Quakers, declares that they had sometimes "been suspected of an undue tenderness for accumulated capital."[8] Accepting with a rather grand literalness the doctrine of nonresistance, they never were so literal in their application of that part of the Sermon on the Mount that says: "Lay not up for yourselves treasures on earth." The history of Philadelphia alone would prove that the city and the nation owed not a little debt to the financiering of the Friends! If the record of the previous three centuries would show that both the Puritans and the Quakers had revealed a due amount of the wisdom of the "children of this world," so far as getting was concerned, it would also show that in both camps there had been an emphasis on personality that made for religious freedom and worked on toward industrial freedom, even as there had been likewise a splendid flowering out of philan-

[8] "The Church in the World," page 82.

thropies. The Calvinistic and Wesleyan movements in England have unquestionably produced many of those stalwart leaders who have made the Labor Party in that land so powerful in the recent years.

But when it comes to the wider relation of Christianity to success, the test can be made with fair accuracy. Commercially speaking, the nations most free in their exercise of our faith have become the leaders. Set China and India economically over against England, Germany, and the United States, and measure the results of the last fifty years, even including the destructive war period. Or if the contrast be differently made, set France, and Italy, and Spain over against the free Protestant lands, as developed in considerable degree by the Calvinistic movements, and take the lesson of the figures! Herein, of course, lies a peril. If the Christian spirit shall help to secure wonderful products, and then the land in which that spirit wrought shall itself become unchristian in its use of wealth, John Wesley's warning may be in place—that we must be careful that "our money may not sink us in the nethermost hell." In the long run the success of our Christianity in relation to economic and industrial life will be measured less by the stimulation that it gives to individuals and people in the getting of wealth, and more by the holy tuition that it gives to individuals and groups in the fair sharing of wealth and in its consecration to the sacred purposes of God.

Something should be added in the way of more personal applications. When the Scriptures deal with real men they demand a clear case of greed ere they speak out plainly. The example of Christ is significant in this respect. Nicodemus was doubtless rich; yet to him Jesus said nothing about the surrender of his wealth. He rather pierced to the very center of the Pharisee's life, as if he knew that when God secured the heart he would secure the treasure also. Evidently Jesus saw that the problem with Nicodemus was not primarily to get him to give up his wealth, but to get him to give up himself. The man was still master of the money. Zaccheus was likewise rich. He was not ungenerous, however, as was shown by his willing hospitality. He was not "lost" mainly at the point of his wealth. He needed a more comprehensive lesson; and his quick resolve as to restitution shows that Christ judged his heart aright. But with the "rich young man" it was different. In him badness focused itself mainly at one point. Filial, temperate, pure, even honest, he was yet greedy. His money owned and ruled him. Hence came the command for a complete surrender. The young man had a wonderful chance; but he walked away sorrowful from a more sorrowful Christ; and, so far as we know, he never came back. If this young ruler had done what Francis of Assisi did, and what John Wesley did, he would have been written in the world's list of heroes and saints. We cannot claim that Christ's demand upon him was

arbitrary and harsh as long as we feel that we would have admired him if he had done according to Christ's word. He kept his wealth and probably added gold to gold; yet is he still anonymous, and the world's heart refuses to give him a place in the records of lasting success!

More examples might be offered, but these will serve the main purpose. The Christian spirit, as represented by the Bible, and particularly by Christ's attitude, would relate itself to wealth thus: Wealth is a danger, but it may not be a sin. The danger lies in that "covetousness which is idolatry," and idolatry is sin. Presuming that wealth has been gotten honestly, it entails no iniquity, but it does entail a heavier stewardship and a more delicate responsibility. Wealth, like fire, is a good servant, but a bad master. So the Christian spirit demands a rulership over wealth and a consecration of wealth. We have no possessions; we have only loans and leases. The law of surrender is final and inevitable. Voluntarily or involuntarily, we at length give up all. The problem set for the Christian spirit, therefore, is to give up when it ought, how it ought, what it ought, and to whom it ought. Would anyone claim that a man, however rich, was successful if he had not measurably solved this problem?

We are now ready to observe that the world's deeper thought of the success of wealth comes close to that of the Christian spirit. This will appear from several standpoints:

1. The world has never regarded as successful those who gained wealth by plain violations of moral law. Gehazi, Ananias, Simon Magus, and Judas Iscariot are a mournful company; and we do not admire those who belong with them when justly classified. If we are told that certain men have made liars, thieves, and hypocrites of themselves in order to get wealth, we always hide these facts when we seek to prove that these men have been highly successful. The robber may be successful as a robber, but he is never successful as a man. The world knows this lesson by heart.

2. The world has never long regarded as successful those who became slaves to gold, however bright and plenteous the gold might be. Men do not glorify the miser, because they know that he is an unmitigated failure. The old school reader gave this lesson in a dramatic form. The miser hides his gold in a subterranean cellar beneath a strong trapdoor. One day he goes down to his treasure house to run his lank fingers through the glistening, clinking coins. Suddenly the trapdoor falls, and the miser is shut in with naught but his gold. He is its prisoner now, as he has been its slave hitherto. He has it all to himself; or, rather, it has him all to itself. Is this man a success? Nay, verily!

3. The world has not finally regarded as successful those who failed to transform their gold into higher forms of commerce. It distinguishes clearly, too, between bribery and generosity. The man who

buys his way into the Senate loses even temporary applause when the black fact about him is known and estimated. The race is quite scrupulous in its selection of philanthropies. It knows the difference between an advertisement and a genuine service. It has never had an immortal hero of mere commerce. As was indicated in the previous lecture, it does not know the name of the richest man in Homer's period, or of St. Paul's nation, or of Milton's town. It has a painful and yet just way of forgetting mere millionaires. It never receives into "the eternal tabernacles" of fame those who fail to make "friends by means of the mammon of unrighteousness." It really has that absurdly Christian notion that money is good only when it is converted into something better than money. Its short view may often contradict this standard; its long view always accepts this standard. This means that the success of wealth depends in some part upon its getting, but in larger part upon its distributing. It is successful and blessed to receive; but it is more successful and more blessed to give. The Holy Spirit in the hearts of men is always rescuing this word of the Lord from forgetfulness and giving it a permanent memorial in the Acts of each age's apostles.

The simple truth is that, if we are to judge by the stress of current discussions, Christianity has its largest and most difficult task in the commercial field. That task is made the more complicated because even the wrong phrases of commercial life be-

come united with the great legitimacies. Occasionally it would appear that these alliances are deliberately sought and kept in order that wicked wealth may be saved by its good fellowships. Long ago the Louisiana lottery taxes were used to build the dykes along the threatening Mississippi, not so much because the promoters of an iniquitous system of gambling desired to save lands and homes from devastating floods as because they desired to save themselves from devastating laws. In nearer time the liquor traffic in our country consented to huge taxation, not so much because brewers and distillers and saloon-keepers were generous toward public treasuries, as because the funds so received became good arguments on election days. The Gadarenes and the semi-Gadarenes still have a way of going to the polls and of objecting to the process of exorcising devils if the same process exorcises profits. Going farther with the figure of demoniacal possession, we may find that society often halts before a program that promises to cast out the evil spirit but leaves a victim torn and prone and foaming as a result of its own liberation. The worst features of economic life become so mingled with its best features that it seems all but impossible to keep the good while banishing the bad.

The immensity and the complexity of the problem cannot be denied. Long before the day when the plebeians of Rome had their famous walk-out and camped on the surrounding hills while the patricians

became their own servants, the riddle of economic life was tormenting the best minds. We may all be grateful that by the steady processes of education and agitation, fragments of injustice are being slowly removed. The last fifty years have seen many hopeful economic conquests. The Christian faith cannot avoid participation in the struggle, even though both parties may occasionally declare it a partisan. The social gospel will doubtless be put at occasional disadvantage by rash amateurs, but it will not be frightened from its campaign either by the alarm of the pseudo-spiritual or by the threat of the pseudo-benevolent. The Carpenter of Nazareth will continue to visit the offices of the capitalists and the shops of the workman. The tides of his spirit will some day be powerful enough to float the iron safes of commerce. The vision of Edwin Markham will be realized. In the same volume with his oft-quoted poem, "The Man with the Hoe," there is another poem not so well known. In the first we get the picture of the workman, with his stooped back, his brutal jaw, his depressed brow, and the frightful charge against the social cruelty that fashioned him away from the full image of God. In the second poem Christ comes and rules the world with his spirit. There is much of the poetry; so let these lines convey the lesson of faith that in the industrial realm our hope is in him:

> "And when He comes into the world gone wrong,
> He will rebuild her beauty with a song.

. . . . . .

And social architects who build the State,
Serving the dream at citadel and gate,
Will hail him coming through the labor-hum,
And glad quick cries will go from man to man:
'Lo, He has come, our Christ, the Artisan,
The King who loved the lilies, He has come.'"

But money has not only made false alliances, or good alliances falsely made; it has likewise an unescapable association with some of the most sacred relations of life. Private property and the private family life appear to belong in union. This explains why communism and the more extreme forms of socialism are prone to make an attack on the private home. Occasionally men intimate that the public care of children would be a vast improvement upon the present domestic system. They would take the babes from fathers and mothers and make the change from individual parenthood to social parenthood. Whenever this view comes forward it is immediately met with the resistance of one of the most vigorous of our human instincts. Who believes that fatherhood and motherhood will ever consent to abdicate in favor of an institutionalism? Who does not know that, while men and women will gladly encourage and endow an asylum for children who are orphaned or worse than orphaned, they will never consent to abandon one of their dearest personal functions? Who does not recognize that an attempt to take children from the unwilling arms of their mothers would be met by as resistless a mutiny as an abnormal so-

ciety ever experienced? Who is not sure, as well, that in the banishment of the private home you would destroy one of the world's finest training places of love and devotion and character? Who does not have the assurance that as children need parents, so parents need children; and that, even as we lead our little ones over the ways of human life, so likewise do they lead us over the ways of the divine life and up into the paths of that parenthood from which every parenthood in heaven and in earth is named?

If the private family abides, private property is sure to abide. The temptation of private property in that holy region becomes only the stronger because, without question, domestic loyalty may degenerate into domestic selfishness. In very many cases the second and third generations of wealthy families become proofs of this degeneracy. Often the perpetuation of a business, upon which the livelihood of many persons may depend, demands that huge inheritances be left with sons and daughters; but, unless those inheritances are accompanied by accepted legacies of industry, and thrift, and simplicity, and responsibility, and Christian motive, they may become the curses of both individual and social life. Therefore, the possibility of private fortunes opens up enormous spiritual risks. There is no evidence at the present time of the arrival of a social system that will introduce a less dangerous régime. Ecclesiastically, the vow of poverty is not often re-

quired of those who have wives and children. Francis of Assisi in one age and Francis Asbury in another would not have won the repute of sainthood by their voluntary rejection of worldly goods, if they had not been free from domestic ties. John Wesley would not have continued to live on a budget of twenty-eight pounds a year, if he had reared a family as large as his father's! These good alliances may become the temptations of private property and often, by turning it to personal and domestic selfishness, they make it a mockery of stewardship. Over all that world of wealth, or semi-wealth, we must continue to sound our doctrine of Christian stewardship. The follower of Christ must hold all his so-called belongings at the command of the Lord; and it remains true in this realm, as in any other, that he who loves wife or child, or mother, or father, more than he loves Christ is not worthy of him; and that when relatives lose their spiritual identity with him, that follower is under obligation to "trustee" their support in the name of the Infinite. To the confession of the appalling largeness of this task of sanctifying the commercial world to the program of the Redeemer, we must add the more faithful confession that only the spirit of Christ can make us equal to that colossal success.

It may be urged that we have not yet met the real issue: Does the Christian spirit make for success in the getting of wealth? In this form of the question, the deeper question is begged. We have insisted that

the mere getting of wealth cannot in itself mean success, as the robber and the miser both prove. Still we should not evade the question as put. We have the right, however, to insist that it be answered broadly. If we take a large company of men who lead the righteous lives commanded by the Christian gospel and compare them with an equal company of men who give no heed to that gospel, we shall not fear even a commercial test for the Christian spirit. Or, if we view the case still more widely, and compare the commercial success of a nation moderately Christian with that of a non-Christian nation, we shall find that godliness is profitable, having the promise of life that now is. The so-called "slums" have the largest explanation in the moral life of their dwellers, while we as well know that when India enters upon a measurably Christian civilization her frightful poverty will begin to disappear.

The question may be answered in an even more personal way. Let any man, reared in an average American town, make a full list of his early playmates. Then let him without prejudice or phariseeism divide his boyhood friends into two classes—the first made up of those who followed Christian precepts and were actuated largely by the Christian spirit in relation to temperance, self-control, industry, honesty, fidelity; and the second, made up of those who walked their own ways and gave small heed to the rules of the religious life. Put these two classes side by side and at the end of twenty-

five years estimate them commercially! What are the results? In the first group will be found some poor men; in the second some rich men. Yet the law of averages will be the only fair rule of judging; and that law will not give an uncertain verdict.

This may seem like a cold-blooded proposition in moral mathematics; but it is too late for our opponent to offer his protest. There is something finely practical about the psalmist's call, "Trust in the Lord, and do good. So shalt thou dwell in the land, and verily shalt thou be fed"; and the Saviour was not a mere idealist when he prescribed a deep way for the securing of food and clothing: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." In the broad-and-large the world's market places may be summoned as witnesses for Christ. The exception comes often enough to prevent poverty from being an evidence of badness; or riches from being a proof of goodness. But the rule works regularly enough to show that Christianity is a friend to legitimate commercial success. It has still an uncompleted task —to show fully that it can be equally successful in an administration that shall save wealth from the grasp of a gross and selfish commercialism. It is a terrific challenge. Our confidence in our blessed faith is so vital that we do not believe that our world is to give itself to the spirit of Milton's falling angel whose eyes even in heaven were always cast in greedy gaze upon the pavements of gold. Christ is the

world's rightful Master and he will yet teach us the great art of converting "the mammon of unrighteousness" so that it may people earth's streets, as well as the heavenly tabernacles' gates, with welcomers of a redeemed humanity.

Chapter V

THE INTELLECTUAL REALM OF SUCCESS

9

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There is a story of a man who found a diamond inclosed in its carbon case. He knew not its luster and so knew not its value. He placed it on an obscure shelf, and left its light hemmed in by its crude natural setting. There it remained in semi-darkness until another man with keener eyes saw its glory of reflection and wore it with the satisfaction born of the knowledge of its value. This tale is a feeble parable of what is evermore taking place. Where ignorance is ignorant of itself, its satisfactions are of the dull type; and where knowledge is rightly conscious of itself the joys of life are enlarged. The Saviour's word about knowing the truth and being set free thereby has manifold applications. This being true, the relation of our faith to the intellectual realm must be a matter of intense concern. A religion that left the mind out of its program would be, at best, a fractional thing. It was inevitable, therefore, that the command of Christ should call for a love of God "with all the mind," and should insist that obedience to his call was necessary if the Lord was to be loved "with all the strength."

I

Whenever a man sneers at knowledge, his sneer is ordinarily directed against the kind of knowledge that he does not need in his own work. Ignorance, as such, has no worthy champions. Probably no one of us has ever heard a straight-out plea for individual illiteracy. Even the civil and ecclesiastical systems which leave their subjects mired in ignorance always plead that they are patrons of the right sort of education, but that adverse conditions prevent them from carrying out their fullest purpose. A careful survey of our age would unquestionably show that education is one of its mightiest passions. It calls for untold millions of money; and it enlists a vast army of men and women who invest their well-prepared lives in its cause.

These facts represent a conviction that knowledge must be considered in any theory of real success. We may not say that the ignorant man is an utter failure, but we do surely say that he is less of a success, in the rating of total life, than he would be if he had more knowledge. We may urge, also, that his success in one particular department of work has come from his knowledge of that department; and we may bring the matter to a direct test by asking this question: Who has ever known an absolutely and hoplessly ignorant person to achieve success?

In fact, the absence of knowledge would either nullify or minify apparent success in other lines. What would perfect health and strength be without

rational guidance? How dull must happiness be unless it refers itself to an alert mind? How vain is great wealth if it comes by inheritance to an imbecile who knows not its worth and power?

Moreover, knowledge is a guard of the other treasures of life. It enables us to care for health; it increases the capacity for joy; and it presides over the gathering and distributing of riches. The idiot must have a nurse, an entertainer, a trustee. Rightly, therefore, idiocy is deemed one of the supreme disasters, while insanity, with its disassociation of ideas that are normally joined, and its substitution of wild fancies for well-directed thoughts, is always regarded as a tragedy.

The bearing of knowledge on success is receiving just now a certain practical emphasis. One of the current and popular phrases in educational circles is "vocational training." The contention is that the schools should more directly prepare the pupil for what he intends to do; whether he gives himself to law, medicine, agriculture, teaching, business, or what not. The immediate interest of this contention is its recognition that the knowledge gained by education may have a distinct relation to life's outer successes. The pleaders for "practical education" may often be superficial; but the heart of their plea is good because it does recognize that knowledge is the servant of achievement.

Still we must not permit even so good a plea to go too far. Knowledge must not be rated by dollar

marks alone. Music is good for him who makes no livelihood out of piano or guitar. Art is good for him who does not use the brush to commercial profit. Poetry is good for him who receives no gold from the publisher. Many types of knowledge may add to the satisfactions of life without adding to monetary income. He increases his own success whose knowledge opens various avenues through which meanings and joys may flow in upon his nature.

Nor is satisfaction the only product of knowledge. Subjects may train faculties, and then they may be dismissed from the working program while still abiding in the developed life. Success sometimes comes not merely from the larger knowledge, but from the larger man that has been formed by the larger knowledge. Doubtless our educational theory has frequently narrowed unduly the list of subjects that make for development; still it will be an evil day when the reactions of the educational process fail to receive their due stress. It may be important to ask what the boy is going to do with Algebra and Latin; and it may be quite as important to ask what Algebra and Latin are going to do with the boy.

But the end of knowledge is character expressing itself in service. The satisfaction of knowledge may be deep; and the personal development that comes from knowledge may be marked; still the final goal of learning is not reached in either experience. The man of knowledge has usually been the world's servant. Proofs of this statement could be gathered

from many centuries and lands. To be sure, the dilettante has sometimes come from the schools; and the theorist has exploited his vain ideas; and the rascal has used his education as a refined burglar's tool. Still the figures would show conclusively that knowledge has been used for the most part in useful ways. The world feels that the words *noblesse oblige* apply particularly to learning. It has never counted the mere bookworm a hero.

Two questions still remain. The first: How does the Christian ideal bear upon the gaining of knowledge? the second: How does the Christian ideal guide and train knowledge to good ends?

II

The first question sends us straight to the Scriptures. It is ever difficult to understand how the extreme religionist, who berates learning, can gain any aid for his theory from the Bible, save by blotting out its colossal human figures. Moses is the towering character in the Old Testament; and the Book itself is at pains to tell of the care put upon his education. The New Testament makes a fresh record of the fact by saying, "Moses was learned in all the wisdom of the Egyptians." The statesman, warrior, lawgiver came from the best schools of his day and had the mind, as well as the heart, of a great leader.

The like fact appears in the New Testament. Its greatest human figure is Saint Paul, who has been described as "the college of apostles centered in one

man." Rhetorical speakers have made much of the fact that the first disciples and apostles were unlearned men—hoping thus to exalt the gospel itself. It must be said, however, that a study of the records does not give us the impression that the disciples were ignorant. We cannot be fair to Christ by being unfair to the men who first yielded to his truth and love. But, let the knowledge of the earliest evangelists be what it may have been, the big fact is that the dominating figure in the group came from the atmosphere of collegiate Tarsus and from the schoolroom of Gamaliel. He it was who put back into the gospel the universal note that was alone worthy of God and of his Son. Speaking man-wise, Paul saved the Christian religion from being cramped into the forms of a provincial faith. Both by his doctrine and by his work he claimed for the truth of Christ a rightful place in the life of the whole world. He saw distinctly the kingdom that declined all boundaries. Thus it appears that he who declaims against learning in the name of the Christian religion will have much difficulty in explaining why God's greatest chosen leader in each of the Biblical dispensations had the best intellectual furnishing of his period. God's arguments in persons and events cannot be easily gainsaid!

We may be reminded by some one that in the Christian religion all matters must be carried to the supreme court—that is, to Christ himself. The decision rests not with Moses or Paul, but rather with

Jesus. He did not directly commend learning; nor was he the immediate founder of colleges. Yet we hear the Jews asking, "Whence hath this man this wisdom?" He had wisdom, then; only the Jews could not account for its acquirement. He had not gotten it by travel, nor by association with the learned, nor by going to school. All the ordinary human channels by which knowledge come were absent in his case. Yet he had wisdom! No wonder the Jews were puzzled!

Very quickly the New Testament begins to use pedagogical words. Forty-two times the name of Jesus is used in connection with the word "teach" in its various forms. His followers were called "disciples"—or, as we would say, pupils. "He opened his mouth and taught them," it is written. Usually he sat down when he gave instruction, and this was the natural posture of the teacher. He devoted himself largely to the preparation of a limited number of selected lives, and this was the method of the teacher. He gave to the world a new set of ideas and ideals, and this was the way of revolution open to the teacher. It is no marvel, therefore, that he has been called "the Great Teacher," and that the inner circle of his followers has been called "the college of apostles." Measured even by concrete tests, Jesus Christ is incomparably the world's greatest Educator.

This is the more remarkable when we consider certain negative matters. He taught after the fash-

ion of the peripatetics, moving from place to place with an itinerant and unroofed schoolroom. He left no documents whatsoever, no Iliad, no Æneid, no Memorabilia, no Commentaries. Only once is he represented as writing; and in that instance he wrote unknown words on forgetful sands. He left behind no institution, with faculty, curriculum, buildings, endowment. He simply cast his teaching into human hearts and left it there to work out into literature and colleges.

It happened even so. Literature did come. John's splendid hyperbole declaring that the books telling of what Jesus did would fill the world is scarcely too strong. The colleges are here also. Wherever he has gone schools have arisen—in Germany, England, America, everywhere. How few schools there are outside the Christian nations, save where Christian influences have gone to awaken slumbering intellects! Practically all of the first higher institutions founded in America were founded in his name. Read the lists and then search history; and you will see how just this claim is. Speaking in the deepest way, we may surely say that the foundations of our higher education were laid nineteen hundred years ago.

Behind the advance of knowledge, far more than many recognize, lies the doctrine of an Omniscient God. We are told that we are to strive to be like him—in mercy, love, compassion, purity. With a genius for selecting the greatest thing, men have emphasized the obligation involved in God's perfect

moral character. They have usually meant this when they have said: "Be ye holy: for I the Lord your God am holy." But the knowing God, as well as the good God, is our ideal. His omniscience is quite as much one of his attributes as is his purity. It is, in fact, a part of his holiness, his wholeness, his perfect balance of nature. The Christian's God is himself an argument for knowledge. His very character establishes a goal for the mind as well as for the heart.

We may admit, with a proper shame, that this appeal from the nature of God has not been given the full right of way. We have been reluctant to say that the followers of God were bound by the intellectual ideal. Yet what educational power lies in that conception! And what wonderful influence it must have exerted, as we should see if we could analyze all the subtler motives that have inspired learning! Some day we shall be bold enough to say that the followers of God have the duty of pressing on toward the infinite knowledge. We shall even say that the willfully ignorant are sinners. What a great sanction will be given to knowledge when it is thus related to the nature of God!

There is a peculiar, but decidedly modified, contribution to this general consideration in Barrett Wendell's Sorbonne Lectures, later delivered before the Lowell Institute in Boston. It suggests the possible relation of certain doctrines, that are in themselves distinctly theological, to the acquisition of knowl-

edge. The opinion is expressed that the doctrine of election had much to do with the establishment of "the widely diffused system of education"; and the following particular point is stated: "It might please God at any moment to grant his grace to a human being of the lowliest origin. In such event that human being really deserved not only personal reverence, but the widest possible opportunity for usefully and fruitfully diffusing the influence of his regenerate spirit. To leave him in ignorance would be to limit the chance of his usefulness. The more prudent course, accordingly, was to train everybody as highly as possible so that when a chosen vessel of the Lord happened to overflow anywhere with his grace, it might overflow grammatically."[1] In these words one can readily detect both satire and humor.

An assertion that the institutional program for promoting knowledge may find its inspiration and explanation in the being of God may be abundantly justified, yet it may be questioned whether the Arminian doctrine of free will has been less efficient that the Calvinistic doctrine of election—either in the founding of schools or in the directing of individual youths to the higher educational life. The Puritan movement in New England, and the Wesleyan movement in the West and South, have both been strangely powerful in furnishing facilities for the intellectual life. Every great revival of religion has sent young men and women to our colleges, be-

[1] "Liberty, Union, Democracy,"

cause such a revival has emphasized the conviction that the free agent was under obligation to put himself up to his best possibilities. In that comprehensive thought of consecration, growing out of the glory of God's nature and kingdom, there have been discovered vast inspirations for knowledge. It was precisely for this reason that the great beginnings of higher education in our land, whether at Harvard, William and Mary, or Yale, came from the altars of the Church of Christ.

III

The Christian faith has its bearing not only upon success in gaining knowledge, but also upon success in using knowledge. The education that begins under the sway of God may escape from his dominion. It may not only fail in its reaction on personal character; it may likewise fail in its pragmatic and spiritual employment. Indeed, the most frequent charge made against the type of culture developed in our colleges is that it lacks a certain rugged power. While the accusation has a new note in the twentieth century, it is still an ancient indictment. This is shown by the fact that so many words that relate to the intellectual life fall from grace and take on directly a lower meaning. "Academician," "scholastic," "theorist," "doctrinaire"—have all run down hill in their significance. Academy, School, Theory, Doctrine are all necssary; yet often the persons who are the professional exponents of them seem to impress the world as more or less inefficient.

We are rather slow to grant the largeness of this problem. The passion for education is just now the main American passion. It is in fact almost a fashion. Millionaires are finding their favorite field of philanthropy here, while humble taxpayers are glad to be partners in the vast educational work. We have already written some of the most thrilling chapters in the world's history of education. Naturally we are slow to admit that the patron of learning is in any danger of becoming its victim. It would appear like a denial of our history, and of our ideals as well, to take the position that learning lessens real earnestness, or that culture can slay any true power.

Yet we do find a frequent conviction that, as men go up in refinement, they go down in force. Sometimes the charge comes from the market place. A few years since a financial Napoleon gave this feature of the indictment a wider currency by declaring that the American youth who halted for either a high school or college education would be left hopelessly in the rear in the commercial race. Sometimes the charge comes from the political camp. Men tell us that the educated classes lose their interest in civic matters, and that our large cities particularly are turned over to the management of those eager persons whose enthusiasms have not been spoiled by the higher schools.

Nor is there lacking evidence that the problem as to the right union of mind and heart is a universal

problem as well as a religious problem. Long ago the world gave it fixed form in a proverb, saying with a wise wag of its head and forgetting that it was using a poetic quotation: "A little learning is a dangerous thing." Was it not Pope who said of of knowledge, "Drink deep or taste not; shallow draughts intoxicate; drink largely; and that will sober you"? Macaulay rightly objects that this quotation does not state the matter justly. A little learning is a safe thing if it be safely viewed and used. Man never loses his Eden until he takes, not a slight, but a false relation to the tree of knowledge.

There still works a subtle temptation to get this forbidden attitude. Unless the heart be allowed to work with the head, culture becomes critical. To its credit it may be said that it first becomes critical of itself. In the time of its most rapid development it is aware of a mental awkwardness closely resembling the physical awkwardness of a fast-growing boy. Its ideal is high; its performance falls short. It knows how things ought to be done; it confesses its inability to do them well. It gives to a man a flying goal which outdistances his swiftest progress. It knows the meaning of the somber confession of Amiel: "What might be spoils for me what is; what ought to be consumes me with sadness." Under the trembling sense of its imperfect doing, it is prone to cease doing. Thus culture sometimes cools ardor.

Nor does this critical spirit abide within the personal life. Culture, which is not guided and girded

by affection, will surely depart from sympathy with common men and common affairs. The man of advanced education belongs to a small minority. The culture of the highest schools is exceedingly rare; and the culture that is not of the schools but that comes from constant touch with the elegant sides of life is apt to lose its enthusiasm. It does not care to work under any except ideal conditions. It may seek to withdraw into its own select class. This is all wrong. If the founders and teachers of our colleges have brought us a precious freight of wisdom out of the past, humility is the proper frame. A proud exclusiveness is more than unwarranted; it is wicked! Men are always in danger when they begin with a certain air to talk about "the masses," or the "common herd," or the "hoi polloi," or "the rank and file"—coming dangerously near to pronouncing the last phrase as did the German, "rank and vile," or, as some one has said, speaking the first as if it meant something offensive, and the second as if it were something that grated harshly on the sensitive ears of culture! The learning that is not in company with love will become cynical and will draw more and more within itself. That is a mistaken culture which tends to social or intellectual snobbery. No man has a right to let his own ideal trip and rob and murder himself. The seclusive culture of the world, grown into unconscious vanity, needs to study Cowper's distinction and contrast:

"Knowledge is proud that he has learned so much;
Wisdom is humble that he knows no more."

Akin to this is the temptation to make knowledge an object in itself. More than any other acquirement culture tends to become its own end. To walk through fields of knowledge without a feeling of strangeness is to enjoy the beauty of the king's garden. It is an easy thing to get for oneself an intellectual ambition and to make the study a room whose door does not open outward to the hearts of men. We are all slow to see that culture, like anything else, is a luxury unless it has an end beyond itself. The material miser is despised; but we have not yet become deep enough in our conception of life to despise the mental miser. Here is a man who lines his heart with gold and clutches ever for the money he will not employ. Here is another man who lines his heart with books and clutches ever for the knowledge he will not use. How differently are the two men regarded in the community! The first we call a miser, which is simply Latin for "miserable"; the second we call a "bookworm," which is simply Anglo-Saxon for an intellectual aristocrat! We are ever saying to men that they are stewards in respect of material property; we need ever to say to them that they are stewards in respect of mental property. When the world comes to appreciate the finer meanings of consecration, a bookworm will be as contemptible as a money worm.

Theodore Roosevelt, in his "American Ideals," has

a chapter on "The College Graduate and Public Life." He warns the educated man against carping criticism, dainty exclusiveness, and impractical idealism in his relation to public questions. The warning was needed. Why should culture deprive a man of the enthusiasm of his citizenship? Why should political caucuses be abandoned by the educated? If the literary club or the social event be held on caucus night, let the cultured man forsake them both and find his way to the place of the faithful citizen. It is a dangerouus time in a republic when educated men will not consent to endure the bad tobacco smoke and the swaggering bluster of the caucus for the sake of aiding the cause of political righteousness.

Lest any of you should think this an immature and individual opinion, let some competent witnesses be summoned. Let them testify about different nations. In his "Social Evolution" Benjamin Kidd has these words: "It has to be confessed that in England during the nineteenth century the educated classes in almost all the great political changes that have been effected have been on the side of the party afterward admitted to have been in the wrong."[2] In 1809, at the time of the French ascendency in Germany, when great portions of territory were passing into the hands of the bloody and ambitious Napoleon, Wordsworth wrote of the indifference and subserviency of the German scholars and of their long, labo-

[2]Page 236.

rious, and bootless quest for mere abstractions. He asks pertinently:

> "What is it but a vain and curious skill,
> If sapient Germany must lie deprest
> Beneath the brutal sword? Her haughty schools
> Shall blush; and may we not with sorrow say—
> A few strong instincts and a few plain rules,
> Among the herdsmen of the Alps, have wrought
> More for mankind in this unhappy day
> Than all the pride of intellect and thought?"[3]

There is, however, another set of facts that must be noticed. All these men who thus blame and instruct the educated are themselves the products of colleges. Roosevelt, Kidd, and Wordsworth were the sons of great universities. Thus we find that cultured voices are lifted against voiceless culture. We need to remind ourselves, as well, that when the educated man has applied himself to political life, he has proved himself a master. Statistics give us some amazing information in evidence of this claim. Allowing the highest figure—that one man in every hundred in our nation is a college man—it is still found that about one-half of the most honored positions in political life are gained by college men. This would show that, all things are equal, a man's political power and opportunity are increased many fold by a collegiate training. If, then, the charge be just that educated men, as a class, have not made themselves interested and effective in political life, what would be the result if more generally they turned

[3]The works of Wordsworth, page 389.

their culture over to the use of the republic? The problems of to-day demand the best minds of the best citizens—more of that royal class named in the familiar quotation as,

> "Tall men, sun-crowned, who live above the fog
> In public duty and in private thinking."

In the highest region of the world's work the service of culture must be purely voluntary. No man is driven to apply himself or his learning to the moral and spiritual problems of his own life or the lives of other men. Here his activity depends simply upon the measure of his own consecration. For there is no necessary connection between intellectuality and righteousness. More than two generations ago Horace Mann began to preach his educational doctrine. Let us build more schools, he said, and we will then restrain vice and promote virtue. Through the schools men were to be taught to restrain their passions. In ringing words this theory was proclaimed. In response the schoolmaster became omnipresent. More than a half century has passed since Horace Mann gave his gospel to this country. In a sober review of these years of efforts after culture, we do not find any rosy evidence of a near millennium. We do find enough of the darker proofs to make us doubt the exaggerated gospel of Horace Mann and to urge that the higher value of such culture as comes from the public schools depends upon its being suffused and controlled by a moral purpose.

Intellectual genius is not incompatible with moral degeneracy. Poe in America teaches this. Byron in England teaches it. Burns in Scotland himself felt the contradiction between his knowledge and his morality and stated it pathetically in "A Bard's Epitaph":

> "Is there a man whose judgment clear,
> Can others teach the course to steer,
> Yet runs himself life's mad career,
> Wild as the wave;
> Here pause—and, thro' the starting tear
> Survey this grave.
>
> The poor Inhabitant below
> Was quick to learn and wise to know,
> And keenly felt the finer glow,
> And softer flame.
> But thoughtless follies laid him low,
> And stain'd his name!"[4]

So do we find that men may dwell amid the stars intellectually and still wallow in the mud morally. Unless we are to wipe out many of the most needed moral distinctions, we are not free either to claim that these brilliant men simply failed to heed certain conventions, or that, being men of genius, they were absolved from the demands of the moral law. It is, at any rate, to their credit, that they were not always as flabby in dealing with their own failings as some of their blind apologists have been.

It is thus plain that culture, which may fail in moral righteousness, will surely fail in moral ef-

[4]Burns's Poems, page 174.

ficiency unless it moves under the impulse and obedience of love. We have all seen living instances of what is here meant—men who took on a type of refinement that banished force, who became so smooth that the work of a great coarse world slipped away from their silky touch. There are sometimes seen in modern culture characteristics that make pertinent and just the indictment that Young made in his "Night Thoughts" more than a century and a half ago:

> "Your learning, like the lunar Beam, affords
> Light but not heat: it leaves you undevout,
> Frozen at heart, while speculation shines." [5]

We have far more to say about zeal without knowledge than we have to say about knowledge without zeal. We dread that moral recklessness that sometimes expresses itself without elegance or logic or balance, and we have our epithets ready for the man who feels and does beyond what he knows. He is "the bull in the china shop," the "radical," the "fanatic"! Too often these names are given by some smug and complacent scholar whose biggest need is to learn that the moral breakage that results from zeal without knowledge is no more deplorable than the moral waste that results from knowledge without zeal.

It is, of course, always necessary for us to note that there are different manifestations of power. While we should not allow the absence of real earn-

[5] Night Five, page 116.

estness to be excused by the plea that earnestness has taken on a different form, it may still be said that our times call for a changed and broadened work. We minister now to every side of life. We show our force in a wonderful increase of property, in a marvelous extension of institutions, and in a gracious widening of philanthropies. Yet there are people who think that an angel speaks only when it thunders and that power is ever accompanied by a loud crash. They forget that the floods that roar over Niagara and dash down to their foaming destruction have all been lifted up many times in the quiet arms of the sun and have been borne across the skies in a noiseless chariot. The God who is not found in wind, or earthquake, or fire, often resides in "the still small voice."

That it is the good pleasure of God that culture and power be united in things distinctly moral and spiritual is shown in the fact that in the great religious movements God has always chosen highly educated leaders. Whatever may be our personal opinion of the great leaders, or whatever may be our thought of the character of the epochs which they made, the lesson is still a significant one.

Back yonder in the centuries there is a people low and degraded. For four hundred years they have been held in trying slavery. To release them from bondage, to shield them from the attacks of wild peoples, to give them laws which should control them into partial decency, to so lead them as to start

through the world a pure stream of monotheistic thought—all this was to require a leader of matchless capacity. Under strangely providential order the man is being prepared. There was no man of his century more highly cultured than was Moses. The Egyptian alphabet was composed of twenty-six letters, but of one thousand signs. To write it required "a training in art." Philo states that Moses was educated in music, both instrumental and vocal. He doubtless passed through the University of Heliopolis. Clemens Alexandrinus says that the greatest scholars in Egypt were his teachers. Other Jewish historians state that the famed scholars of Greece and Assyria were imported to instruct him in their arts and sciences. The books say that Moses was cultured; the world knows that he was powerful. Singularly enough, the New Testament gathers both of these things into its tribute to the Jewish leader and says: "Moses was *learned* in all the wisdom of the Egyptians, and was *mighty* in words and in deeds."

The centuries pass and the legal dispensation ends. He comes of whom men said in wonder: "Whence hath this man this wisdom?" His plan of universal love is being narrowed into racial favoritism. There is danger that a world's religion shall be cramped into a local faith. Where is he who can redeem it to its true breadth? Here is one who passes his boyhood in an academic atmosphere, within sight of the University of Tarsus, enters the rabbinical col-

lege at Jerusalem, passes through the long and exact course prescribed for a Jewish teacher, and comes forth at last with a marvelous memory, keen logic, originality of statement, and with altogether the best mental furnishing of his period. He was able, when need came, to stand on the Areopagus and deliver a stately speech to the curious Athenians. Where will one read a finer or more tactful introduction in all the history of oratory, "Ye men of Athens, I perceive that in all things ye are very religious. For, as I passed by and beheld your devotions, I found an altar with this inscription: TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you"? This cultured apostle moved resolutely through his forceful life. He ended not his career of power until the earnest feet of the scholar had pressed the holy path of the martyr.

Whatever may be our personal or ecclesiastical estimate of Martin Luther, we must grant that he illustrates the same union of forces. The son of a miner, he enters the Latin School of Mansfield and passes on to studies at Magdeburg and Eisenach. He sings in front of the fine city houses and asks bread "for Christ's sweet sake." He goes on to the University of Erfurt and becomes the pupil of the great Trebonius. He is elected Professor of Philosophy in the University of Wittenberg. When at last the contest comes, the opponents find a foeman worthy of their prowess, a man able to debate with resistless logic, able to plead with convincing eloquence,

able to write poetry with holy winsomeness, able to make the twisted German tongue the vehicle of thrilling song, and to start an empire into chanting:

"Ein feste burg ist unser Gott."

The movement of the Puritans toward freedom shows the like facts. Those who have no admiration for John Calvin's theology can never fail to acknowledge his intellectuality or to confess his far-reaching influence. He had his limitations. The beauties of God's world he could not see. One biographer overstates the matter when he declares that not once in all his writings does he ever mention the charms of the earth's scenery. Yet he lived a large part of his life in the region of Geneva, where Switzerland's skies are blue, and her lakes mirror the stars, and her bright streams dash from the mountains. But Calvin was not small either in his education or in his forcefulness. A student under Wolmar, a graduate of two universities, a Doctor of Laws when the title meant something—he lacked nothing in intellectual equipment. The same may be said of John Robinson. He attended Corpus Christi College of Cambridge, took his degree, and was immediately elected a Fellow. This was the man who fled with his persecuted Church to Holland, who believed that more light would break out of the Word of God, who bade Godspeed on an ocean journey to men who, landing in Massachusetts, founded a Church without a bishop and a State without a king,

and placed the impress of their stern and rugged character upon much of our civilization.

We often rehearse the similar fact in regard to John Wesley. A graduate of Oxford and a Fellow of the University, he was both elegant and forceful. He turned his culture into power until, at length, the tears began to make white streaks down the sooty faces of the British colliers. He moved on until the world caught the warmth of his spirit, and the evangelism of his brain and heart started out to climb the last mountain and to cross the last sea until it reached the last man and brought him back to the Father's house. He married zeal and knowledge in his own life. He made dead doctrines leap to their feet and praise God. He conducted a service around the mourner's bench and then went to his room to read the philosophic treatise in German, a novel in French, and the New Testament in Greek. He inspired his poor followers with such a passion for learning that they gave richly out of their poverty to found schools and colleges. He started learning and love down through the years and bade them walk together forevermore. Finally his spirit came into contest with that of Francis Asbury. This "prophet of the long road" yielded somewhat to superstition when he declared that the repeated fires that destroyed Cokesbury College were tokens that God wanted Methodism to have an evangelistic mission rather than an educational program. Then began a contest, without verbal expressions, between

Asbury and Wesley. The little man in the Oxford gown was victor. Had he not been so, the history of the Wesleyan movement in America would have been one of sad limitations.

Surely all these facts, gleaned from the long and glorious history of God's kingdom, show that the Christian faith is not only a success in inspiring the pursuit of knowledge; but that it is a success in making knowledge a success. It comes with its doctrine of responsibility and makes men scholars. It comes with its demand for love and keeps the "freezing reason's colder part" in company with the inner warmth. It comes with its call for consecration and places knowledge at the foot of the Cross. It comes with a plea for the inviolable union of the mind and heart, pronouncing against a disastrous divorce, and crying: "What God hath joined together, let not man put asunder." And it comes with a prayer that culture may be so evangelized and sanctified as to keep itself evermore in the service of God and his children,

> "Let knowledge grow from more to more,
> But more of reverence in us dwell;
> That mind and soul, according well,
> May make one music as before,
> But vaster."

Chapter VI

THE CROSS AND SUCCESS

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We must all be aware of a deep and piercing solemnity as we make an effort to bring any theory of success to the test of the Cross. We face at once a sense of contradiction that seems to defy solution or explanation. When we banish from our minds, as far as we may, all of the commentaries that centuries of Christian history have carried to Calvary, the feeling of contradiction grows intense and impossible. If the Cross did not have the background of Christ's life and the foreground of nineteen hundred years; if it stood against the Oriental sky as a stark and lonely thing, without the words of Christ preceding it and the influence of Christ following after it, we should be utterly forbidden to think of it in relation to success. The picture of One who lived for a third of a century upon earth and then ended a brief career of poverty, hardship, misunderstanding, homelessness by dying on two crossbeams of wood between two thieves, and amid the jeers of an angry mob, is not likely to be chosen for the gallery of the great achievers. Even if we move away from all theological doctrines of atonement, and leave at last only a human scene of an apparently helpless man carried forth to a death of

supreme agony on the rood, we still must deal with the mystery of that influence in Christ which has turned a place of weakness into a throne of power and converted the symbol of shame into a token of glory. Apart from dogmatic considerations Calvary is not easy of explanation. One must always marvel at those mighty volcanic forces that hurled Mount McKinley and Mount Shasta and Mount Ranier into the clouds, and one must marvel even more at those mighty spiritual forces that have made Mount Calvary the highest peak among all the lofty ranges of the world.

When it comes to the interpretation of the Cross on the divine side, we are more and more likely to confess the helplessness of the human intellect. We must often inquire whether Anselm and Hodge, and Miley and Bushnell would be quite so confident of their theories, if these great men returned for a time to dwell among us. We read their books, and all other volumes that deal with the atoning sacrifice, and come back with an increasing sense of the eluding mystery. St. Paul said that the Cross was to the Jew a stumblingblock, and to the Greek foolishness; and the Greek and the Jew abide in us all. The Hebrew within us has difficulty in reconciling a distinctly personal responsibility for right outer conduct under God's law with a benefit vicariously transferred from the life or death of another; while the Greek in us takes offense at such a violation of moral artistry as seeks to convert an episode of hor-

ror into a glorious and saving drama. Yet as we grow older and wiser we lay less emphasis upon doctrines of the Cross and more emphasis upon the Cross itself. If we feel that Calvary makes trouble for our thinking, we feel still more that the abscence of Calvary would make trouble for our feeling and living. We are not content with any dogma about God that would leave him in the serene calm and perfection of his own infinite nature. If God could help us by coming into the world and living with us and dying for us, and should refuse so to do, we might be compelled to feel that we did not have very much of a good God after all! It may be that, even as there is some deep sense in which the Cross saves man to God, so is there likewise some deep sense in which the Cross saves God to man. Would a God who made no sacrifice of himself on behalf of the children of his own creating appeal to our full sense of worship? All these expressions about the infinite mystery are doubtless awkward and bungling, being the lispings of the mere alphabet of the School of the Lord; but they lay hold upon some meaning that the world needs and that it will not willingly surrender. The Cross is the showing forth in time of something that was eternal in the heart of God. The Lamb was slain from the foundation of the world. Inasmuch as we can never be better in the future than we ought to be; and inasmuch, therefore, as we can never lay up excessive merit in days to come so that our fund of virtue shall flow back over the de-

ficiencies of the past, we are driven to depend for the wiping out of our sins upon the grace and love that were manifested on Calvary.

There is a true story to this effect: Years ago some men and women were held captive in their rooms in a great ocean steamer while fire raged above them and wholly prevented their escape. They looked helplessly out though the slender portholes, as the flames came ever nearer. While thus they awaited their physical doom, a priest of God moved in a boat up and down before their stricken faces, bearing aloft a Cross! He said no word. He allowed the symbol to be the message. Could there have been a better one? Can we think of any assurance of the divine love equal to that expressed in the familiar line of the hymn, "Hold Thou thy Cross before my closing eyes"? If Calvary be an expression of the sacrificial and saving love of God, then all sufferers in the fiery prisons are safe in his care. More than that, the world is safe in the keeping of such everlasting arms. In a higher way than we at first conceive, the Cross is a guarantee of the love that will do its best for the spiritual success of the race of men.

When we view the Cross in its manward side, it brings us the lessons of manifold and sacred practicalities. Many of you will recall two pictures that used to be seen upon the walls of religious homes. One was that of a woman clinging agonizingly to a rocky cross. Around her there rolled an angry sea,

dashing itself with foaming fury against the stone island and reaching up greedily for the destruction of a life. On all that raging ocean there is no visible help save that jagged refuge. To it the woman holds as if it were her only hope. Beneath there are written the words out of Toplady's hymn, "Simply to thy Cross I cling." Few of us reach the age of fifty without meeting experiences that are represented by that scene. Our definitions do not prove equal to our feeling or our faith. Our creedal statements seem unable to capture a warm and glowing element that our hearts find in the emblem. But, leaving out for the moment all theories of "substitution" and of "satisfaction," and concentrating on some sense of loving vicariousness, we find ourselves solemnly glad that somewhere in the heart of God there is a Cross! If this one picture showed that we needed a Cross as a refuge from the storms of sin and sorrow, there was another that indicated our need of a Cross as an example. We see Christ fainting amid the mobs, and his tormentors transferring the heavy beams to the shoulders of Simon of Cyrene; or, as in Hofmann's painting of Christ and the Young Ruler, we see the uncompromising hand of the Master as it points to the wretched poor around the corner, and so points, as well, to a minor cross which the proud nobleman is to carry. Our religion has always offered two crosses, one which we trust and one which we bear. The symbolism of the Cross, whether placed upon the high steeple of

the sanctuary or hung upon the ornamental chain of gold, must always give that double meaning. In some strange and mystical way, Calvary is in the geography of the infinite, and the crucifixion is in the calendar of the timeless. The God and Father of the Lord Jesus Christ goes to the very limit for his children ere he asks his children to go to the limit for him. They tell us perhaps in a mocking spirit that there have been exhibited in the world enough splinters from the actual cross of Calvary to build a vast temple for the emblem itself! This satirical statement is another parable. There is in the Cross sufficient meaning so that its glorious spiritual fragments may be passed on to all multitudes of all generations.

The deeper prophecy in the Old Testament saw the dim vision of a cross. We enter now into no debate as to whether the Jews beheld the actual Messiah in Christ or beheld only the ideal Servant of Jehovah who was to be more than fulfilled in Christ. We inevitably find ourselves joining the eleventh and twelfth chapters of Isaiah with the fifty-first chapter. In the one we see the giant figure of gracious power. Upon him should rest the spirit of the Lord, "the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord." Under his reign the poor and the meek would be protected, and the wicked would be banished by the breath of righteousness. The wild beasts would lie down with their gentle

comrades, the flock of peace would be shepherded by a little child. None should hurt nor destroy in all the holy mountain of that God whose knowledge should be plenteous like the ocean. Thus the prophet passes from one figure of speech to another and summons manifold litanies of praise for the good day of Jehovah's servant.

But when we reach the later chapters of Isaiah a tragic and minor note creeps into the description. If it required a second prophet to complete the vision, we may well be glad that God had one more human evidence of his grace and power than our forefathers thought. A great and victorious Servant of God without suffering—how could that be? So the shadows creep into the picture as if some divine Rembrandt had been commissioned. We see "the visage more marred than any man," the form without comeliness, and the countenance without beauty. The language of a vicarious sorrow seems to be called in from the dictionaries of pain. "He is despised and rejected of men, a man of sorrows and acquainted with grief." "He hath borne our griefs and carried our sorrows." "He was wounded for our transgressions." "He was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." "The Lord hath laid on him the iniquity of us all." "He was oppressed and he was afflicted." "It pleased the Lord to bruise him; he hath put him to grief." "He shall see of the travail of his soul, and shall be satisfied."

"He hath poured out his soul unto death." "He bore the sin of many, and made intercession for the transgressors." So runs the prophetic story of the ideal Servant of God. Is it to be wondered that the King James translators long ago headed the chapter thus—"The prophet, complaining of incredulity, excuseth the scandal of the cross by the benefit of his passion and the great success thereof"? Or is it any wonder that a simple-minded believer in the twentieth century heard his minister read the words and then said with awe-struck voice, "It sounds as if it were written after Christ rather than before"? We may cordially accept George Adam Smith's broader interpretation and still not lose our faith that this prophecy foretold the principle of the cross. If we may not say that the man who wrote it saw a definite figure in the future, we may surely say that in the outlook of his soul something like Calvary had its place; and that the Saving Servant of Jehovah could not walk to his empire by a jaunty path nor win his rule by the waving of an easy scepter.

It must be thus with all the servants of God. There is something like warrant for saying that Francis of Assisi after his long seasons of devotion became marked with the stigmata of Christ. Modern psychology would doubtless come forward with an emphasis upon the power of suggestion, and would say that this practical saint meditated so constantly upon the crucified Lord and lived and wrought so

deeply in the mood of the Cross that duly the inner spirit wrote its record in the flesh. Be that as it may, devout people of all communions will join popes and cardinals in the canonization of St. Francis, because the man of Assisi bore the marks of Christ more deeply than on his palms. From the day when after his sickness he tossed away the scepter of frolic and stood before the high altar of his village church to yield himself utterly to Christ, on to the day of his death, Francis planted wayside crosses along all his paths. It must be so for all the followers of our Lord. Perhaps we can be feeble believers without carrying our crosses, but we can never be genuine disciples until we join the Order of St. Simon of Cyrene and march with the redeeming Comrade up the slopes of our own small Calvaries.

Nietzsche, the German philosopher sometimes debited with the teaching that brought on the World War, has said in a militaristic context that the world has seen but one Christian, and that he died upon a Cross! This statement was not meant for praise; yet the heart surely accepts it in a far better sense than Nietzsche intended. That Cross won its place as the chief symbol of a faith. The star, and the manger, and the tomb, and the cleft sky gave way before the power of the Cross as the sign of Christianity. Even if the first Christian emperor did not see a literal Cross in the heavens and beneath it the words, "In hoc signo vinces," our faith has always

seen that token in its spiritual skies and has recognized that its victory must start with Calvary. You cannot create character from a doctrine that calls for no sacrifice. If we should read that a man was always healthy, always wealthy, always happy, always learned, even that he came full-fledged into life endowed from the beginning with all good exterior gifts, but that he received and received, and never gave because he carried in his bosom a selfish heart, we would not say or think that such a man had been a success. It was hinted in the second lecture that we felt a sense of incompleteness in Tennyson's lines with its threefold recipe for success. That sense of lack comes because it omits a characteristic note of the Christian gospel—namely, self-sacrifice. That gospel tells a man how to estimate himself; how to know himself; how to manage himself; but it tells a man, also, how to give himself. A man may reverence himself, and be exclusive; may know himself, and be morbid; may control himself, and be ascetic. Before a man can be truly Christian he must learn how to give himself effectively. Hence no one is led to "sovereign power" unless self-sacrifice joins self-reverence, self-knowledge, self-control, calls them all out to service, and so widens the base of life. Interpret the Cross as we may, the fact remains that in some fashion it makes the heart of the Christian gospel. Calvary is a revelation and an example. We are saved by a Cross, and we are commanded to take up our

crosses. The representation seems almost contradictory: a man clings to Another's Cross in order that he may carry his own cross. In the process of spiritual education we discover no contradiction here; rather, we find a real law of life.

To all who view life superficially, this gospel of the Cross is an offense. It is as difficult for us, too, to be reconciled to our own small Calvaries as it is for us to glorify the great Calvary that towers far back in the past. To enter the school of Christ looking for the way of success, and to be pointed to a cross! That surely is a disappointment! To come to a reported burden-bearer dragging with us our heavy load, and to be pointed to a yoke! Truly this seems like mockery! To ask the secret of eternal life, and to be told that we must die! Is not this seeking light and getting darkness? Somehow the gospel phrases seem the opposite of the gospel promises. Enter the realm of Christ at whatever point we may, and our questions of gain are met by answers that spell loss. How shall I get? Give! How shall I save? Lose! How shall I live? Die! How shall I be exalted? Be humbled! So goes the tantalizing paradox. As long as we are foreigners to the commonwealth of a spiritual Israel this principle of Jesus is our despair. When we become Christians, does it become our glory? Many millions have said that it does. Real success, therefore, lies in the region where we would least expect to find it, even in the region of the Cross.

Drummond's address about the yoke illustrates the point. A yoke is really a forbidding symbol of another's authority and of our own toil. It gives a vision of plodding and jading labor. It suggests work outside of an Eden. It is life tied up rather than life set free; life driven rather than life led. If an artist were to draw the picture of a yoke, hang it before us stark and unrelieved, write beneath it the word of Christ, "Take my yoke upon you," we could scarcely see the attraction of the painting, and we would hesitate ere we put ourselves beneath that repulsive bond of weary work.

Nor has our symbolism always been as wise as was Christ's representation. You remember the coat of arms of the old theologian—John Calvin's, was it not? It was the picture of an ox standing just between a yoke and an altar, while beneath was written "Ready for Either." There is something gruesome about this. It suggests a "yoke," but it leaves out Jesus' suggestion of "rest." It suggests "death," but it does not hint of eternal life. The message ceases ere it comes halfway to the teaching of Jesus. There is no halo in the symbol. The bare yoke shows self-sacrifice, yet it gives no lesson about the blessed reaction. Behind is the load; ahead is the road. The place of rest is not in sight.

In addition, the law of self-sacrifice is too often represented as being only a religious law. Many people imagine that the "cross" element is found only in the Christian gospel. This is a grievous

error. God does not contradict himself utterly in his different realms of working. There is, at least, an amazing uniformity in the methods of all God's worlds as we have discovered them. The giving out of self is necessary to the getting back of the larger self. For the Christian soul the only way to an Easter dawn is by way of some kind of Good Friday.

When Jesus used the illustration of the grain of wheat, dying that it might be quickened into the richer harvest, he applied the law to the field. We should, of course, avoid an irreverent parallel in dealing with so sacred a theme. But is it any slight approach to sacrilege when we declare that the principle of the Cross is a universal principle of character and success? What does agriculture say to its candidate? Let him come and ask: "I would be thy disciple! What are thy demands?" Agriculture will reply: "If thou wilt be my disciple, take up thy cross and follow me." How much the farmer sacrifices in order that he may gather at length the golden grain? He plows and harrows and makes the furrows. He casts forth the choicest kernels as the seed of growth. He stands beneath the blistering rays of the sun, perspiration streaming from his face, his muscles knotted beneath the lifted burden. He labors before the dawn and continues after the sunset. In the evening he casts his weary body upon the couch and sleeps that he may again work. We see him at many railway stations, his back stooped because so long he has carried a cross. It may be

that if you spoke to him of the Christian doctrine of sacrifice as a condition of success, he would scarcely know the meaning that he himself has illustrated for fifty years. He is like his wheat, dying unconsciously that larger harvests may come to his field, his wife, his children, and himself.

That same law remains in the school. You say to learning: "I want to be thy disciple. What are thy demands?" Learning replies: "If thou wilt be my disciple, take up thy cross, and follow me." How truly scholarship demands a cross! It calls us to hours of study where the springtime is an invitation to rambles over the hills. It commands us to the desk of toil when we would far prefer the gayety of the parlor. It sends us to a perplexing textbook when the jerky melodrama of the moving pictures lures us to lighter things. It takes from pleasure's round thousands of days and nights. We find what the king long ago discovered, that "there is no royal road to geometry," and that all intellectual success demands the forms of lower sacrifice. The fire always burns when a man muses deeply. In acquisition the forces of life give themselves to sacrifice. All other real schools are like the school of Christ. Men frequently build a church in the form of a Cross. It would not be wholly inappropriate to build a cruciform school!

Nor does the market place escape this law. You say to business: "I would be thy disciple. What are thy demands?" Business always replies: "If thou

wilt be my disciple, take up thy Cross and follow me." That cross is a heavy one, as we should quickly see if we put it on the scales. It calls us to early rising, to vigorous labor until midday, to hasty season of refreshment at noon, to the renewal of toil through the later day, to the continual giving forth of ourselves in plan and work. Men keep up this dreary round for twenty, thirty, forty, fifty years! What a price to pay for business success! What denials of the lower and appealing self are seen all along the path of trade! Yet these are essential to commercial conquest. Business has its own crosses, and we cannot gain its crowns unless we carry these crosses.

We need not illustrate further. We see now that the principle is a universal one. Jesus does not demand the exceptional thing when at the door of the spiritual kingdom he prescribes a cross. He is not a hard master when he insists upon a yoke. The only way to be a soldier is to wear the yoke of some Napoleon; the only way to be a scholar is to wear the yoke of some Arnold or Hopkins; the only way to be a merchant is to wear the yoke of some Stewart; and the only way to be a Christian is to wear the yoke of Christ. Success everywhere is conditioned on self-sacrifice. It is not wise to imply that the Christian life is any exception. In our efforts to claim a "free gospel" we may make this blunder. Mr. Lowell, in "The Vision of Sir Launfal," wrote:

"At the devil's booth are all things sold,
Each ounce of dross costs its ounce of gold;
For a cap and bells our lives we pay,
Bubbles we buy with a whole soul's tasking;
'Tis heaven alone that is given away,
'Tis only God may be had for the asking."

All this is surely true as it applies to the booths of the devil. There are "wages" there. But we need to press the case gently when we speak of God and heaven as gifts. It is true that they cannot be bought with coarse prices. The terms of both are crosses. Heaven comes to the man who gives himself to earth. God gives himself to the man who gives himself to God and men. The law of self-sacrifice is written in the Book of Life. The man of real success cannot evade that law.

Thus far this message is a harsh one. Evidently there is a deeper truth that we have not reached. It is not a relief to say that Christianity is no exception, that we must carry our crosses in field and school and market, as well as in the specifically Christian life, as our bungling divisions deal with our work. Nor are we quite satisfied when we are told that the Christian spirit makes all legitimate departments of life its servants, and that it makes all labor contribute to abiding character. All this is splendidly true. Still we need more than this suggestion. These departments themselves must be transformed. What does the self-sacrifice do with the sacrificing self? A great passage in the epistle says that Jesus endured the cross "for the joy that

was set before him"; and that, because he emptied himself, God "highly exalted him." There was joy, then, in the cross; there was exaltation in the sacrifice.

It is given unto us to catch some real hints of the meaning. Our love of the thing for which we sacrifice often hides even the sacrifice itself. Seedtime and harvest are the gladness of the husbandman when he has the right attitude toward his work. There is something like ecstasy when we have mastered a lesson or reached the correct solution of a problem in mathematics. The ledger reads like a delightful romance when it records the figures of our commercial success. The saved nation is the soldier's pean of praise. The right spirit in our work increases both the gladness and the efficiency of that work. If, therefore, the field bloom under the touch of God, and the farmer see his harvest as an ally of God's kingdom; if the school be seen as a part of the preparation for living, now and everlastingly; if the mammon of unrighteousness is to secure us fellowship at the heavenly gates, surely a vast motive has caught us in its power. We endure the cross for the "joy set before us." We go down to field, or school, or market place, without the sense of self-sacrifice, because that has already been swallowed up in victory. The cross is there still; but a heavenly light plays about it; the rude beams turn to gold, and they glisten with a strange glory.

Is there something still deeper? We seem to reach

an anticlimax if we end our discussion by speaking of self-sacrifice as a minister to joy, even though joy be given a sacred definition. Self-sacrifice gives the exaltation of character. Once a layman of the Church, speaking of a fellow layman who had made havoc of his home and his business, said: "It has all come from his unwillingness to stand under a burden. If he had done that, it would have steadied and saved him." At once the thought of his listener went to the legend of St. Christopher. His name at first was Offerus. He was a huge fellow, who bore passengers across the river. One day a child asked to be carried over the stream. Offerus took the child on his shoulders and entered the waters. They were swollen and angry. They tugged at his knees, plunged upward to his waist, and smote him with the growing flood. Meanwhile the little child grew heavier—actually grew upon the giant's shoulders into a larger burden. The more the waters pulled at the man's body the heavier grew the child. When at last Offerus reached the other side of the river he discovered that he had carried the Christ-Child and that the added heaviness had steadied him against the rushing torrents. His burden had saved him. Offerus had meant "Bearer"; afterwards men called him "Christ-Offerus," or Christopher, or Christ-Bearer.

The history of our faith since Christ's day has been largely the history of minor crosses. St. Paul took one and carried it as far as the executioner's

block in Rome. John Huss took one and carried it amid the flames of his martyrdom. John Eliot took one and carried it to the lonely forests and held it before his curious congregations. Xavier took one and began his campaign for the Orient by silently carrying it before the gazing people of India. John Wesley took one and turned it steadily toward English mobs as if he needed a helper in subduing their fierceness. Francis Asbury took one and carried it as the prophet of the long, hard road over cold mountains and amid fever-smitten swamps. Father Damien took one and carried it to Molokai and "toiled up his Calvary" until at length the leprous spots became upon his body as "the marks of the Lord Jesus." Grenfell took one and carried it into the white and frigid background of Labrador to find that there it had the tropic power to melt the hearts of men. Along the road that began with one Cross on Golgotha we see that procession of comrade crosses, making it appear as if humanity mounts upward only by placing one Calvary upon another until the tower that is the opposite of Babel, because it unites all men in the speech of love, touches the entrance of the City of God.

Men may well debate about some doctrines of atonement. They may insist that the deeper moralities are not to be scorned in any theories of the Cross. But they can never escape from a sense of power that has grown out of the sacrifice on Calvary. Neither can they deny that in the best things

of life the element of a real vicariousness always abides. Jesus said that God was Father and around that central point of parenthood he builded our holy faith. St. Paul used the illustration of the Roman court scantily, while he used the figure of the household far more frequently. Within our homes the illustrations of vicarious love are evermore appearing. In founding them there is often an overdone emphasis upon superficial happiness. Ere we go far the dear crosses are lifted in all households. Good fathers and mothers suffer far more than do reckless daughters and dissipated sons. Sometimes it seems as if the better parents are the more poignantly do they enter into the sins and sorrows of their children. While the drunken boy lies in beastly slumber, they lie in wakeful agony; when he comes back to temporary sobriety and regards his immoral escapade as a joke, they continue to live in the memories of grief. Beginning with the day when the mother walks the road of pain and goes down into the valley of death that she may come back with a man child in her arms, on through all the days when the father moves through sacrificial toil, they are willing bearers of the crosses of parenthood. Often at the end their lips are touched with the names of their children even as they breathe the name of Christ, and in their glorious and pathetic delirium they carry us to the gates of life eternal as they brought us to the gates of life temporal. They live simply, making their tables more scanty, in order that we may enter

the more plenteous days that they themselves never knew. A good home without sacrifices! A worthy hearthstone without a cross! Can such a thing be? These domestic dramas are being enacted all over the world. The story would be so overcoming that to tell a millionth of its meaning would overstrain our emotions. Our fathers and mothers endure the crosses for the joy that is set before them, looking out always into the idealized futures that their loving imaginations make for their children. We hear each of them singing, "In the Cross of Christ I glory," in the fine unconsciousness that they are partners with the world's Redeemer. At the last each of them cries out, "Father, into thy hands I commend my spirit," perhaps without knowing that their own crosses, borne in self-forgetful and vicarious love, have fellowship with the Cross from which that prayer was spoken by their own Lord and Example.

There is a strange, strange story written by a Scandinavian, Jens P. Jacobson, and translated by Haldor Logan, entitled "The Plague in Bergamo." It is the tale of a village where the plague broke out and daily grew greedier in its grip of death. Corpses filled the streets, and at last in sullen indifference the people ceased to bury their beloved dust. On all sides one heard blasphemies, the groans of gluttons, and the screams of drunkards, until all pretenses of decency were abandoned, until in final and awful sacrilege they desecrated the altars of God, bent their

knees in mockery, and hurled their imprecations at the images of the saints and of the Saviour. A young monk stood up among them, lifted pitiful hands toward heaven, and preached the hard, stern words of law. Then he passed on to this despairing description of what happened on the Imaginary Calvary as a Christ, not our own, hung on the tree.

> And he up there on the cross looked down upon the soldiers casting lots about his seamless robe, and upon the whole yelling mob that he was suffering for in order that they might be saved. And there was not one eye moist with pity in the whole crowd.
>
> And those down below looked up at him hanging there, so suffering and weak; they looked upon the board over his head on which it was written "THE KING OF THE JEWS," and they mocked him and cried up to him: "Thou that destroyest the temple and buildest it in three days, save thyself! If thou be the Son of God, come down from the cross!"
>
> Then anger rose hot in the heart of God's high-born Son and he saw that they were not worth saving, those crowds that filled the earth. And he tore his feet loose over the head of the nail, and he closed his fists around the nails and tore them out while the arms of the cross bended as does a bow, and he sprang down upon the ground and tore his coat away from the soldiers, so the dice flew over the brow of Golgotha, and he threw his robe around him, angry as a king, and ascended into heaven. And the cross stood there empty, and the great work of atonement was never accomplished.
>
> There is nobody to intercede between God and us; there is no Jesus dead for us upon the cross, there is no Jesus dead for us upon the cross, THERE IS NO JESUS DEAD FOR US UPON THE CROSS!"

Then silence.

At the last words, he had bent out over the multitude; both with his lips and with his hands he had, as it were, thrown his statement at their heads, and a moan of fear went through the church, and in the corners people began to sob.

Then the butcher forced his way to the front, and with his hands lifted high, threatening, and pale as death, he called out: "Monk, monk, nail him to the cross again, do you hear!" And behind him sounded in hoarse hissing: "Yes, yes, crucify him, crucify him!" And then from every mouth in the church, threatening, pleading, rose as in a storm of cries: "Crucify him, crucify him!" And, clear and light, one trembling voice: "Crucify him!"

Even the terror of the tale is worth while if only it shall exalt the Cross, by the evil imagination of that which never happened. An uncompleted atonement! An unfinished example! If it had been so, what wondrous stories of love and devotion would be taken from the history of men! Strange and contradictory as it may seem, that Cross has had its mysterious and powerful influence upon all the deeper successes of these nineteen centuries. Who would tear it away from the hill? Who would want the holy victim to release himself or call to the legion of angels for his liberation? Who rather does not prefer to join in the hymn that exalts the Cross and makes it the creator of holiest character and divinest service:

"In the Cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime."

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